

VALLEY WOMEN'S VOICE
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Valley Women's Voice

NOVEMBER 1984

Gerry Kicks A— at UMass

by Sylvia Battey

Before a cheering crowd of about 20,000, Geraldine Ferraro, the first woman to run on a major party ticket, blasted the Reagan Administration on many issues. The Democratic rally took place at the UMass pond on Oct. 20.

It was a diverse and enthusiastic crowd which welcomed Congresswoman Ferraro with chants of "Gerry! Gerry!", "Two more weeks!" and "Ronald Reagan is no good, send him back to Hollywood!" The rally is said to be the largest political gathering in recent Massachusetts history, even beating a similar rally held in Boston which only attracted 15,000 people.

Ferraro gave a strong speech which lasted about 20 minutes, and she criticized Reagan and Bush on many points. She accused them of lying to the American people, making reference to the fact that the CIA has published a manual on guerrilla warfare, which includes how-to's on terrorism and assassination techniques.

Congresswoman Ferraro also criticized Reagan on the defense budget (the largest ever), and on the "Star Wars" program which is a plan to produce nuclear weapons for use in space. She said, "Mr. Reagan wants to launch the arms race into the heavens. We want to stop it here on Earth. Let's say, enough is enough. The sky is the limit."

Ferraro also criticized Vice president Bush directly, with whom she debated on Oct. 11. About his remark during the debate that he'd rather be discussing the World Series than the arms race, Ferraro said, "Now imagine if I had said that. There's a big difference between the World Series and the fate of the world, Mr. Bush."

There were, of course, a few Reagan-Bush supporters scattered in the crowd. I saw some very rude signs, such as one that read, "Ditch the Bitch. Ronnie kicks ass at UMass." Another read, "Ferraro supports fetal experimentation."

I'd like to set the record straight on these two points. First of all, it's obvious that Ferraro kicked ass at UMass, with an articulate, fact-filled speech that was well received.

She has vowed to be a "one-woman truth squad" if necessary. It was very clear at the rally that she isn't alone in her criticism of the Reagan-Bush Administration. As far as "fetal experimentation" goes, it is the right-wing groups in our country, who Reagan supports, who are pushing for research in this area. They want to have fetuses operated upon while still in utero, in an attempt to save its life. Of course, this means submitting a woman to surgery while pregnant. This seems to me what "fetal experimentation" is all about.



In a word, the rally was triumphant. It boosted local democratic morale and spirit, and clearly demonstrated that students are not the apathetic and "swayable" voters

that many seem to believe. It was a day and a campaign for women and Democrats to remember.

YOUR VOTE COUNTS! VOTE ON NOV 6!

Patriarchal Hype: Label Masters

by Antonia

This election year has brought the unprecedented pleasure of offering the American people a woman's name on a major party ticket: Geraldine Ferraro, candidate for Democratic Vice-president. Because "Gerry for V-P" is a first, we have witnessed some political tactics that are exclusively misogynous. Of course, these tactics are nothing new to feminists, lesbians and other activists who are harassed by patriarchal backlash on a more or less regular basis. But it was very indicative to see these same techniques employed against Geraldine Ferraro.

The Republicans had to stop the Mondale-Ferraro momentum this summer, so we saw a series of "hype-projects" relating to Ferraro's taxes and the taxes of her husband, and to Ferraro's stand on abortion (she personally doesn't consider abortion an option in her life, but doesn't want to impose her religious beliefs onto other women, and therefore she takes a pro-choice stand despite her religious beliefs.) Even though there is a lot to criticize in the Republican hype surrounding these issues, at least they had some basis in the political arena, unlike some of their other comments. The Republicans tried to take the focus of these issues away from the political and to make people respond to the hype emotionally, without listening to the factual truths. Unfortunately, to a certain extent, some women

fell for the hype and read the headlines without understanding these tactics and the subtleties involved. An example of this is that I recently sat through a class and listened to a 22-year-old woman say that Ferraro is a hypocrite because of her stand on abortion. What is so hypocritical about separation of Church and State, one of the premises on which our Constitution is founded?

As I said earlier, at least this type of Republican hype has some basis in the political issues at hand. This hype is related to another tactic, what I see as the exclusively patriarchal tactic of labelling. Most of us who have chosen to live in a way that is threatening to men and to their established institutions of patriarchy have suffered from this type of harassment. Patriarchal labelling consists of calling us among other things: sick, lesbian, hysterical, crazy, maladjusted, man-hating, etc. What we witnessed in this year's presidential and vice-presidential campaigns is this same tactic directed against Geraldine Ferraro. Vice president Bush's wife referred to Ferraro as "something that rhymes with rich." Whether she meant witch, as she claims, or bitch, both are misogynous, inflammatory remarks. Bush's press secretary, on the af-

ternoon of the vice-presidential debate, called Congresswoman Ferraro "bitchy and arrogant."

These inflammatory remarks are certainly an example of Republican hype and of patriarchal labelling. Because voters identify themselves with the candidate for whom they vote, this labelling tactic can be seen as nothing more than another type of hype, geared in this case toward the female voting population. By trying to label Ferraro as "bitchy and arrogant," the Republicans are trying to dissuade some female voters from voting for Ferraro. The Republicans are exploiting a fear that patriarchy has instilled in women, that being their fear of being identified as "bitchy and arrogant" themselves. This is exactly the same tactic that is used against feminists who are labelled as "man-haters" as a means to dissuade some other women from joining the feminist cause.

Women should be proud of these labels, and not see them in a negative light. These labels are proof of our effectiveness as strong, active women. They mean we are making progress. The labels are proof that we are considered a threat to men's power, and to their institutions which foster and support their domination over us. So, I say, "Good work, Ferraro!" You are seen as a serious candidate and are unsettling the Republican camp, which is

why they felt compelled to issue such statements.

Labelling occurs frequently in patriarchal society. In a fairly well-publicized incident, two women were called "men-haters." They are lesbians, and are facing one count each of criminal homicide in the injury of one, and death of another, male Turkish students. Newspapers across the country carried headlines including the description of the women as "men-haters." And what of the thousands upon millions of men who commit crimes against women? They are permitted by their brothers-in-patriarchal-crime to hide behind generic labels such as criminal, rapist, murderer, abuser, batterer... None of these words issues the same emotional response as does patriarchal labelling. Should we not call these men misogynous? Are they not women-haters? Let them be called as such!

For women fighting the injustices in our society, it is beneficial and empowering to label, because we are elucidating truth and reality. Our labelling, our pointing out the truth, is directly opposite to the Republican hype and to patriarchal labelling. The labels men place on women are scare-tactics, and examples of backlash. They are false. They use labels to continue their domination over women, and should be seen for exactly what they are.

LETTERS



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Not In Our Name

THOUSANDS OF WOMEN TO PROTEST ECONOMIC AND MILITARY PARTNERSHIP IN OPPRESSION

Dear Women:

On November 18 and 19, thousands of women from all over New England and across the United States will gather in New York City to resist the economic, physical and emotional violence against women; organizers have called this action "Not In Our Names," to specifically resist acts supposedly done "for women's own good." Women will protest the connections between multinational corporate money and "macho" violence against women at home and in the Third World.

On Sunday, women will march to three corporate sites to give testimonies from their own experience and experiences of their absent sisters: stories of the increasing numbers of rapes in the streets, battering and starvation in the home; of economic violence in the job market and in the South African apartheid; and of military violence in Central America. Women will also testify at three sites of resistance, recognizing the strength and creativity of the long history of women's resistance.

The march and testimonials will be punctuated not just by the similarity of the women's oppression; colorful banners, theatre and songs will demarcate their different oppressions: racism, classism, homophobia, ablism,



ageism and others. Links will be made between these oppressive forces, such as those that force sterilization on women of color and that build an arsenal of nuclear weapons with which to sterilize the entire planet.

On Monday, creative acts of civil disobedience will disrupt and resist "business as usual" on Wall Street, the center of economic world power. There, organizers explain, rich white men get richer "in the name of prosperity for all and a strong America," while women and children of many colors starve and are killed around the world without even a record of their struggles. Women will interrupt the white, male-dominated economic and military partnership.

The organizers of the action are spread throughout New England with groups in Vermont, Washington, Western Mass, upstate New York and Hartford; the regional offices bustle with activity at 339 Lafayette St. in New York (212-254-4961), at 15 Newberry St. in Boston (617-247-0470) and at 160 Main St. in Northampton.

Dear Women:

I am writing to extend an open invitation to one and all to be part of a process that brings news of import to our sisters all around Western Mass. and also up into Vermont. Of course, I am talking about the Valley Women's Voice!

We are very interested in receiving articles for publication by all women: what you see is primarily what we get, so if you have an opinion that you want to share, send it in.

There are many ways in which you can contribute to the copy: poetry, (don't forget our contest deadline is December 21st- so send in soon!), articles, book and music reviews, letters, newsbriefs, announcements and calendar items, etc. We also would like to see more graphics coming in because we know there are a lot of artists out there.

We also invite any woman to stop by our office at the Everywoman's Center at Wilder Hall. The best time to reach us in person is on Wednesdays after 3pm. Or give us a call at 545-2436 if there's another time that may be more convenient for you.

As you know, there are a ton of events going on in this area, which makes it so fun to live here. If you do attend an event and you'd like to share your reactions about it with others, please write them up and send it in. We like to hear

from all women, so please don't think you have to be an English or journalism major to submit copy; we want to hear it from you, in your words. We do very little editing, because we want each woman who submits to have her Voice heard.

Our next and final issue for this year will be out December 1. The deadline for acceptance of copy for the December issue is November 15 (we can be more flexible if you call and tell us what to expect in, and when to expect it). We will be in production for the December 1984 issue the weekend after Thanksgiving; Friday, November 23, Saturday the 24th, and Sunday the 25th. If you would like to be part of an exciting,

educational process like the production of a feminist newspaper, please call us in advance to let us know when to expect you and to give you directions to the production room. Even if you have no prior experience, there will be patient, helpful women to introduce you to the mechanics of production.

And finally, our thanks to the many women who have been writing articles, drawing graphics, and doing production. You're great!

Sincerely,

Sylvia Battey
for the Valley Women's Voice

Dear Friends:

Some new women have found our bisexual women's support group this month by writing to ISO, c/o VWV, Everywoman's Center, Wilder Hall, UMass, Amherst, MA 01003. (When writing, please send SASE).

If you have been meaning to get in touch, don't put it off another month. We need your participation, and you may find the group to be just what you've been looking for. It isn't easy to find validation and a safe place to ask questions and share histories if you are a bisexual woman - or think you might be.

We will be planning some strictly social events in addition to the monthly meetings. We are a great group of women.

See Announcements for information about the November 8th meeting. Reserve that evening to do something for yourself.

Sincerely,

ISO

LETTERS

VALLEY WOMEN'S VOICE
ENCOURAGES YOUR INPUT!!

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general
deadlines:

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poetry
contest

DEC 21

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★ If payment does not accompany ad, it is due within seven days of publication.		
★ In lieu of "tear sheets", all advertisers will receive a complimentary copy of the issue in which their advertisement appears.		
★ A column inch is 2 1/2 inches wide by 1 inch long. At this time the maximum ad size (a full page) is 4 X 16.		

NEWSBRIEFS

Domestic Violence

HUSBAND BURNS ESTRANGED WIFE AFTER WATCHING "THE BURNING BED"

Milwaukee, WI: A man set his estranged wife on fire after viewing "The Burning Bed," a television drama based on the true story of a Michigan housewife who killed her abusive husband by setting his bed on fire. Sharon Brandt, 37, was in very critical condition on October 11, as authorities considered charges against her husband.

The man, whose name was withheld pending formal charges, wore camouflage fatigues and darkened his face with mud while waiting for his wife to return home from her job as a beautician. When she arrived, he doused her with gasoline and ignited it with a cigarette lighter.

Neighbors and friends reported that "he wanted the traditional woman's role for her. He had a hard time with the fact of her trying to be independent, trying to be her own person." The man had been living for two months in a room behind an upholstery shop, but he "kept hoping and praying that he could sneak back in, but she kept rejecting him."

Police say the man told them he simply wanted to "scare" his wife, who was burned over 95% of her body. "I think he meant just to show her what he could do to her, to scare her," a friend said. "If she wouldn't be pretty anymore, who would have her? Then he would have her, because he worships the ground she walks on."

(Daily Hampshire Gazette)

Gay News

MAINE TEENAGERS SENTENCED IN KILLING OF GAY MAN

Bangor, ME: Three teenage boys who killed 23-year-old Charles O. Howard by throwing him off a bridge were sentenced to indeterminate terms at the Maine Youth Center.

The three boys were ordered confined to the South Portland institution until no later than February 1988, when the oldest of the three turns 21. Judge David Cox specified no minimum term.

The three had been charged with murder but pleaded guilty to manslaughter. They received the maximum penalty.

Cox, whose earlier denial of a state motion to try the teenagers as adults, kept the case within the juvenile court. Cox said the attack on Howard reflected society's "prejudice, ignorance, and intolerance." (AP)

GAY BEER GOES PUBLIC IN SAN DIEGO

Sacramento, CA: Gay men and women have their own bars, so, "Why not a gay beer?" Ted Ross thought. Ross, 25, president of Ross-Nichols Marketing, and partner Lee Nichols in April formed Wilde's Brewing Co., named for Edwardian playwright and avowed homosexual Oscar Wilde. They raised \$154,000 in a stock offering. Pearl Brewery of San Antonio, Texas, agreed to brew and bottle their first product - successfully test-marketed in San Diego this spring and expected to be available across the USA within a year. Ross-Nichols' advertising campaign relied on gay press and cable TV. (USA Today)

Catholics on Abortion

NUNS ACCUSE U.S. BISHOPS OF SEXISM IN ABORTION ISSUE

Chicago, IL: A group of nuns has criticized the Roman Catholic Church's stand on abortion and accused U.S. bishops of "sexism" in seeking to outlaw it.

"We reject the sexism which leads the bishops to believe that they alone have the right and wisdom to make decisions about the morality of a woman's existential choice about pregnancy when that choice differs from the bishops' theoretical one," the 2,000 member National Coalition of American Nuns said in a statement.

"We reject any solution which would reimpose the criminalization of abortion," which would "result in making safe abortion available only to the rich, leaving poor women at the mercy of amateurs," the Chicago-based group stated.

The coalition said it opposes "any legislation which would remove the choice about pregnancy from the one most concerned." The Catholic Church has been drawn into the debate over abortion during the presidential campaign.

(Daily Hampshire Gazette)

CATHOLICS BACK FERRARO

Catholic voters prefer Geraldine Ferraro's pro-choice abortion stand almost 2-to-1 over the anti-abortion views of New York Archbishop John O'Connor, says a Roper poll. The poll found that 30% of Catholics back Ferraro's stand, and only 16% O'Connor's. (USA)



Women's Health

POOR WOMEN SAID UNAWARE OF HEALTH BENEFITS

Springfield, MA: Dr. Walter F. Tauber, an obstetrician, claims that some poor pregnant women in the Springfield area are not getting the aid to which they are entitled under the state's welfare laws. A local welfare official, however, said his office is following the rules "religiously."

Tauber maintained that many of the poor women coming to his obstetrician's office have not sought a doctor's care until their seventh month of pregnancy because of bureaucratic snafus and poor advice from the welfare officials.

Tauber said that the women don't know they are eligible for Medicaid, and that "too many people in the welfare office are just concerned about whether these people have dotted all the I's and crossed all the T's on their forms."

Tauber maintained that the inability of many, especially young, pregnant women to receive early medical care is "definitely a contributing factor to the high maternal and infant mortality" in the area.

State statistics show that in Springfield and Holyoke, 15 out of every 1000 babies die before their first birthday compared to a statewide infant mortality rate of 10 out of every 1000.

FOOD ADDICTION, DRUG ABUSE OFTEN GO TOGETHER

Almost a fourth of women with the eating disorder bulimia also may have problems with drug and alcohol abuse, a new study shows. Psychologist Dorothy Hatsukami and her colleagues at the Univer-

sity of Minnesota Medical School looked at the personalities of bulimic women and women who abuse alcohol or drugs, and found similarities. "These include problems with impulsivity, depression, anxiety and social withdrawal."

"We consider eating disorders to be an addiction in the same way that people become addicted to alcohol or drugs. Some people would never go for the martini, they'd go for the doughnuts. It's the same disease. The disease is the addiction, and the question is what is your substance of choice." (USA)

SEXUAL ACTIVITY RELEASES A PAINKILLER IN WOMEN

Anaheim, CA: A natural pain reliever in women may be triggered by childbirth or intercourse, new studies suggest, and researchers hope to identify the substance to treat people with chronic pain.

In one study, pain tolerance was measured while women stimulated themselves by applying slight pressure to the interior of the birth canal. While stimulating themselves, the women were able to withstand 40 percent more pain than they could otherwise. Stimulation to a point of sexual pleasure enabled the women to tolerate 54 percent more pain. Those who reached orgasm could tolerate 75 percent more pain.

Another study found that the natural painkiller is an analgesic - it relieves pain without affecting consciousness - and is not an anesthetic. The studies didn't address whether sexual stimulation in men increases their ability to tolerate pain. (USA)

US MATERNAL DEATH RATE MAY BE WRONG

Los Angeles, CA: American maternal death rates are apparently as much as 20 percent - possibly even 30 percent - higher than official estimates published by the federal government, according to a new national analysis, and the discrepancy may instill a false sense of security in women contemplating pregnancy.

Moreover, according to the government's Atlanta-based Centers for Disease Control, the reporting error for the national maternal mortality rate may render suspect and perhaps meaningless the belief that the US maternal death rate reached an all-time low in 1978.

Health officials in a variety of states agree that the maternal death rate may represent a significant though unintentional deception.

Experts believe the apparent underestimates may be largely a result of a sense of overconfidence that built up in the American health care system after the widespread availability of antibiotics, and later the legalization of abortion started to cut maternal mortality dramatically in the 1950s and 1960s.

The Center for Disease Control team also noted arcane statistical practices, such as coding of the causes of death on state health records, often effectively overlook the possible relationship of a young woman's death to pregnancy.

The new analysis by the center is being published in the August issue of the American Journal of Public Health. It concludes that significantly more deaths occur among women during pregnancy and childbirth than the 9.6 per 100,000 live births that was the official posted rate for 1978, the last year for which fully analyzed figures are available. Close analysis of the ways counties

and states report maternal deaths, in fact, indicates that the true mortality rate may be as high as 12.1 per 100,000 births, according to Jack C. Smith, a Center for Disease Control analyst.

(NYT)

TEEN-AGE MOTHERS' VIEWS ON ADOPTION

Minneapolis, MN: Unwed teenage mothers who give up their babies for adoption are more sophisticated and better students and have more long-range plans than young women who keep their babies, according to a new study presented at the biennial conference of the Child Welfare League of America.

"The young women who keep their babies seem to depend on the infants to fill a void in their lives," says the coordinator of the study.

Thy young women who surrendered their babies for adoption said they considered their economic situation, what living in a single parent household would mean to the infant and the effect an infant would have on their school and career plans.

Twenty-nine percent of the young women who surrendered their babies for adoption said they had been physically abused, compared with 50 percent of the adolescents who kept their babies. (USA)

WOMEN POSTPONING CHILD-BEARING INTO 30'S

Washington, DC: The decision to have children is being delayed longer and longer by American women, with many now waiting until their late 30s to begin childbearing, a new government study shows.

As a group, women aged 35 to 39 averaged 3.3 first births per 1000 women in 1982, up from a rate of 1.8 a decade earlier. And for women aged 30 to 34 years, the rate more than doubled from 7.0 to 14.6 per 1000.

Yale Strikers

by Ila O'Brien

In May, 1983, twenty-five hundred clerical and technical workers at Yale University in New Haven, Connecticut voted to have Local 34 of the Federal University Employees Union as their bargaining representatives. That following summer the workers decided upon their contract proposals, and in October the first negotiating session was held. Seventy-five sessions later they are still without a contract, and sixteen hundred members of the union have been on strike since mid-September since the contract talks broke down.

About 82 percent of Yale's 2500 clerical and technical workers are women and 17 percent of them are members of minorities.

Deborah Chernoff, a spokesperson for the strikers, cited pay equity and step pay increases as the major issues in the struggle. "Statistical studies within the technical and clerical unit have revealed that women are earning less than men and blacks are earning less than whites. There is no consistency or sanity in the pay structure," said Chernoff.

The union drive started in 1980. Building slowly by a grass-roots,

word-of-mouth approach, the clerical and technical workers were successful in their union election in the Spring of 1983. Currently workers are asking for a 26 percent across-the-board wage increase over the life of the first 3-year contract with cost of living adjustments and improvements in retirement benefits. Management, however, says it will never increase its offer which most of the bargaining unit finds unacceptable.

Yale has been the site of five major strikes by its employees over the past 15 years.

Support on the picket lines and donations to the strike fund are welcome, according to Chernoff. The strike headquarters is located at the First Methodist Church at the corner of College and Elm Streets in New Haven and is open from 7 a.m. to 6 p.m. The phone number is 203-777-5660. Contributions may be sent to the Strike Hardship Fund, 88 Prospect Street, New Haven, CT 06511.

A fundraising event for the strike is being planned to take place in the Amherst area on November 8th.



Gender Gap Lecture

by Sharon Hoffman

A lecture on the gender gap and how it will affect the 1984 elections was given by Marjorie Lansing, professor of political science at Eastern Michigan University on September 26 at Smith College. Professor Lansing assessed the effects of the gender gap and women's voting patterns on the 1980 election and predicted its effects on the 1984 presidential race.

Two major developments took place during the 1980 elections, according to Professor Lansing. The 1980 election was a milestone in that it was an equal volume of male and female voters. The second aspect of this milestone is that women voted differently from men. These developments will continue to have their effects in the 1984 election and will work along with the "Ferraro Factor" to make women a force to be reckoned with in politics.

The gender gap is the 8 to 10 million more women than men who will vote in 1984. Professor Lansing said that "the Gender gap could make the difference in these elections." Women show in surveys to be concerned about environmental and peace issues. One third of female voters were independent until 1980. In the 1980, 82 and

84 elections, women preferred the democratic ticket over independent status. Adam Climer, a pollster for the New York Times, has said that women are as likely to be democratic as men are to be split between the two parties.

The women's vote has had major effects before. In three recent governor races the win-margin was provided by women. New York, Texas, and Michigan governor elections as well as several congressional races were decided by women.

The new found interest of the media in women's voting patterns have not been awakened by feminism. It is the sheer numbers that attract media attention to women in the political scene. Professor Lansing pointed out several factors that have thrust women into politics. "American women are becoming more aware of politics," she said. In fighting for the ERA "women learned by hand-on experience what political life was like." Women not active in the women's movement have also become more involved in politics. The entry of women into the paid work force and into higher education has

made women more likely to vote. Changing of family structure and lowering of birth rate also contributes to the greater opportunity for women to vote.

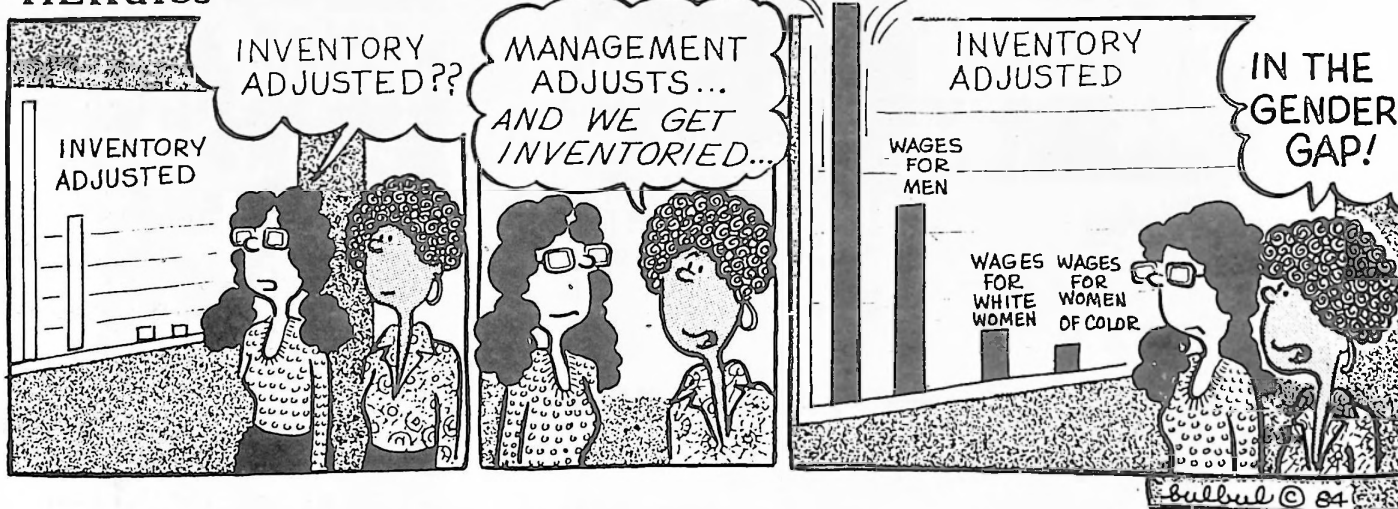
Surveys show that the majority of voters would vote for a woman as readily as they would for a man if the woman was equally qualified. "We should have as many unqualified women as unqualified men at the top," remarked Professor Lansing. Although Professor Lansing sees that "there is still a lot of macho politics going on in both parties," it has become advantageous to run women in political races. Many women are being pushed up to the front lines.

According to Climer, men see Ferraro as hurting the democratic ticket while women see her as helping it. The media meanwhile treats female candidates unfairly as exemplified by the investigation of Ferraro's

finances. The Wall Street Journal went so far as to assign someone to spend an entire month to look into her financial dealings.

Professor Lansing suggested that perhaps it is not a "gender gap," but a "gipper gap." The polls and surveys taken around the country show that people support the democratic party in its stand on issues yet they are still registered as voting for Reagan. It is a "hidden agenda" on the 84 ballot, Lansing said, for or against women's rights. All polls aside, it seems the female vote, along with the minority vote, will make enough of an impact to sway these elections. Professor Lansing concluded her lecture by assuring her audience that "women as a force in American politics will continue to make a difference and women will continue to be co-signers of the social contract."

HERdles »



Anthony and Stanton Exhibit

by Ila O'Brien

"Elizabeth Cady Stanton was wearing bloomers on the day she was introduced to Susan B. Anthony one evening in March 1881.

"How well I remember the day! George Thompson and William Lloyd Garrison having announced an anti-slavery meeting in Seneca Falls. Miss Anthony came to attend it. These gentlemen were my guests. Walking home after the adjournment, we met Mrs. Bloomer and Miss Anthony on the corner of the street, waiting to meet us. There she stood, with her good, earnest face and genial smile, dressed in gray...the perfection of

neatness and sobriety. I liked her thoroughly, and why I did not at once invite her home with me to dinner I do not know. She accuses me of that neglect, and has never forgiven me."

So began a friendship that endured for fifty years."—The Life of Elizabeth Cady Stanton by E. Griffith.

Many historically political aspects of this friendship are currently on exhibit on the 25th floor of the UMass library. The exhibit will run through November 2.

In a chronological series of photographs, letters, essays and

books, the exhibit highlights the formation and growth of the women's movement of the 19th century. Some of the significant events portrayed are:

1850: The first National Women's Rights Convention met at Worcester, MA. Neither Susan B. Anthony or Elizabeth Cady Stanton attended though Stanton signed the call.

1860: Stanton emerged as a prominent abolitionist lecturer.

1868: 14th Amendment ratified with word "male" introduced to the constitution. Publication of the weekly newspaper, Revolution, began. It was committed to women's suffrage. The 15th Amend-

ment was proposed, limiting suffrage to men.

1869: Stanton and Anthony founded the National Women's Suffrage Association which met annually in Washington to petition congress for a women's suffrage amendment.

Stanton then retired from the lecture circuit to write. In 1880 the History of Women's Suffrage was published (co-authored with Matilda Joselyn Gage.)

Anthony toured the country agitating women to pressure their state legislatures for their rights. In 1906 she died in Rochester, NY. Stanton died in 1902 in New York City.

How Advertisers Portray Men and Women: The Reality Gap and its Social Consequences

by Paula England and Teresa Gardner
The School of Social Sciences of
the University of Texas at Dallas

This study examines portrayals of men's and women's roles in 2,000 magazine advertisements that appeared between 1960 and 1979 in *Vogue*, *Ladies' Home Journal*, *Playboy*, and *Time*. The data include over 150 ads for each of the following product groups: clothes, beauty aids, health aids, tobacco, food, goods and services sold to businesses, alcoholic beverages, vehicles, and books or magazines.

We analyze the presentation of men and women in ads along four dimensions: age, activity, occupation, and product use. For each of these four dimensions statistical techniques are used to determine how different the portrayals of men and women were, which products' advertisers published the most sex-typed ads, whether the sex-typing in ads decreased between 1960 and 1979, and whether the ad portrayals were realistic.

When ads show more differences between men and women's ages, activities, occupations, and product use than is typical in the U.S., we label the ads "traditional." Ads are termed "realistic" when they are neither behind nor ahead of social change in sex role differentiation.

The content analysis revealed considerable sex-typing in ads, and a surprising lack of change in the extent of sex-typing between 1960 and 1979. Comparing portrayals in ads with data on Americans' behavior, we conclude that advertisements are more traditional than realistic in their portrayals of men's and women's roles. The specific empirical conclusions are summarized below:

1. Ads consistently pictured women as younger than men. This double standard of aging did not lessen between 1960 and 1979. The age distribution of women shown in ads is much younger than American women or the magazines' female readership.

2. Ads show men and women in very different activities. Women are more apt than men to be doing domestic work or modeling fashion and cosmetics. Men are more often shown on the job, in outdoor recreation, or

at leisure indoors. The extent of sex-typing activities in ads did not lessen between 1960 and 1979. Ads did not increase their portrayals of employed women during the period. This was unrealistic given the dramatic increase in American women's employment during the 1960s and 1970s. The ads also failed to register smaller increases in men's involvement in fashion and housework.

3. When ads showed people on the job, the occupational portrayals were more sex segregated than the U.S. workforce, and the ads showed no reduction in occupational segregation between 1960 and 1979. However, in one area, ads were ahead of social change: they showed a higher proportion of women as managers than is observed in the U.S.

4. Magazine ads showed men and women using very different products. This sex differentiation did not decrease between 1960 and 1979. Men were seldom shown modeling clothes or beauty aids, and not a single male was shown using a housework aid. Behavioral studies in the U.S. show slow but discernable trends toward men's increased participation in housework, fashion, and cosmetics, trends the ads failed to reflect.

5. There was no consistent pattern to which products' ads showed the most sex-typing. Differences in men's and women's ages were greatest in ads for magazines and alcoholic beverages, and least in ads for vehicles, health aids, beauty aids, and food. Ads for food and magazines showed the greatest sex-typing in the activities men and women were shown in; ads for goods and services sold to business showed the least sex-typing of activities. Ads for clothes and beauty aids showed the most sex-typing of product use; few men were shown using these products.

We recommend that advertisers present realistic portrayals of men's and women's changing roles:

cont. on pg. 14

New Parade Rule Tops First Hurdle

VWV Page 5

(reprinted from Daily Hampshire Gazette, Northampton, MA. 10/13/84)

On October 12, Northampton's City Council's Ordinance committee recommended approval of a new parade permit ordinance setting standards for ruling on permit requests.

The new ordinance, which still requires action by the City Council, is basically the one submitted by Mayor David B. Musante Jr. and prepared by the city's law dept.

But it contains two sections from a less restrictive alternate ordinance proposed by City Councilor William C. Ames, including a preamble which states that the purpose of the parade permit is to "inform" the chief of police about the time and place of the planned march. Under the version approved last night, a permit could be denied if the size of the parade would require such a large number of police officers that the city would be without "reasonable police protection." The permit could also be denied if the "time, route and size of the parade disrupt to a reasonable extent the movement of other traffic."

In March, the police chief denied a parade permit to a homosexual rights group on the grounds that the parade, scheduled for a Saturday, would disrupt downtown traffic and that it would threaten public safety by diverting too many police officers from regular patrols. That permit denial was overturned when it was ruled that the city's parade permit was unconstitutional.

The ordinances both attempt to alleviate problems created by the old ordinance that was ruled unconstitutional. They both include specific standards for ruling on parade permit requests, unlike the old ordinance which simply gave the police chief sole authority to issue permits.

However, Ames' version has fewer restrictions than Musante's.

For instance, Musante's requires more details to be listed on the permit, such as the maximum and minimum speeds, maximum length of the parade. Ames' version does not require these details.

In addition, Musante's requires that the parade "move at a fixed rate of speed" and "any willful delay" shall constitute a violation of the permit. Again, Ames' version does not include this requirement.

Both versions provide a process whereby individuals who are initially denied a permit by the police chief may appeal that decision to the City Council.

The compromise version approved last night includes a section from Ames' proposal that gives the police chief authority to issue special permits for parades "of a spontaneous nature," and to designate the route and time of the parade to "facilitate crowd control."

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WOMEN AUTHORS

Necessities/Necesidades' Move-A-Thon



On Saturday, October 13, a Move-a-Thon was held in Northampton as a benefit for Necessities, a battered women's shelter. Many women commented on the on how well the event was organized and passers-by lent their support. The Necessities staff and volunteers (with a special thanks to Laura Prescott) went all-out with entertainment.



Balloons, clown-face painting, a band and dancing were all part of the day as were the participants who ran, skipped skated and walked their way for the \$3,200 which was pledged to raise money for Necessities. (The 24-hour hotline number at Necessities is 586-5066)

Social Rules of Spouse Abuse

by Beth Warner Goldsmith

(This article is Part 1 of 2 articles summarizing recent social scientists' theories about wife battering. This article reviews some of the pervasive social and family forces which spawn and perpetuate woman battery. Part 2 will review factors in the battering relationship itself which unfortunately establish a vicious cycle difficult to break.)

Nearly 6 million women in the U.S. are seriously and/or repeatedly injured every year by the men they love. Some 2,000 to 4,000 of these women die annually from their injuries. Researchers including psychologist Lenore Walker and sociologist Suzanne Steinmetz estimate that at least 50% of all women have been physically assaulted by a partner at some time in their lives. Reliable statistics are scanty, but researchers agree that spouse abuse is under-reported due to fear, shame, and inadequate response by social agencies. No socioeconomic status, ethnic group, religion, or educational level protects families from the ravages of spouse abuse.

In the past decade, the women's movement has spearheaded the effort to turn public attention upon the scope of spouse abuse and the needs of its victims. Failure of law enforcement and social agencies to even identify the problem became more apparent as the network of safe houses and self-help groups began to expose the myths surrounding domestic violence and to serve its victims successfully.

During this movement, psychologists, sociologists, and health professionals have begun to re-examine the few paradigms which thusfar attempted to explain wife-battering. Professionals tended to focus upon the woman alone, ignoring her entire social context. They viewed her as pathological for enduring such extreme and repeated abuse. The victim was said to be masochistic, psychologically needing and inviting abuse upon herself. What stymied social service personnel (and the public at large) was the \$50,000 question: But how can she stay there? The outside observer has assumed free choice and social, economic, and family support where there are none. Also, it is comforting to society at large to "blame the victim," because it protects our cherished image of family life and promotes a sense of psychological distance between the victim and the "helper" (police, mental health worker, neighbor, etc.) We do not need to painfully examine what forces in our society, in our own backyards, may stimulate such widespread violence in the home. "Blaming the victim" preserves the status quo.

Needless to say, the masochism

theory neither adequately explained cause, nor did it provide effective solutions. "Helpers" could give up on these victims, guilt assuaged, because, after all, such pathological personality traits cannot be easily changed. Experts in the area are now developing a broader focus which protects the "helpers" less, and the victims more.

Fortunately, these current theories take into account both socio-cultural/familial forces, and the magnitude of the effects of physical abuse upon victims. Both sociocultural factors and the effect of abuse reinforce a cycle which cements the victim's position and makes it difficult to leave. Unfortunately, recent research often continues to focus upon the female victim alone. The batterer is an illusive creature who, all too often, does not acknowledge his out-of-control rage as a problem and continually insists that others (his partner) cause his distress. Thus, he often will not participate in research or treatment unless it provides the opportunity to regain control of his wife, which he so desperately needs in order to feel adequate. The continued focus upon the victim in research can subtly perpetuate an already entrenched tendency to hold her responsible for her partner's violent acts.

Researchers suspect that societal forces, including historical acceptance of wife abuse, social acceptance of violence in general, sex role stereotyping, discrimination against women, and fear of the abuser, all facilitate spouse abuse. In 1824, U.S. law condoned a man's right to beat his wife, provided he use a "switch no bigger than his thumb." Fifty years later, this overt sanction was removed. But the courts sanctioned the practise of turning a deaf ear to domestic violence stating, "...it is better to draw the curtain, shut out the public gaze, and leave the parties to forgive and forget." The attitude that a man has a right to subjugate his wife, and society's tacit agreement by ignoring the problem, linger on. As recent as 1968, an interview survey for the National Commission on Causes and Prevention of Violence found that 20% of a representative American adult sample approved of husband- and wife-hitting. This attitude thrives in a larger cultural context where violence in general appears acceptable, even celebrated. Reflect upon TV programming or our curious movie rating system, where explicit sexual material is censured more than explicit violence. Our mass murderers receive narcissistic gratification from extensive media coverage. They are sometimes sought out by publishers and movie-makers. Meanwhile, the victims are most often left to pick up the pieces of their lives alone.

Sex role stereotyping perpetuates woman beating. Men learn that mas-

culinity equals aggressiveness, dominance, and maintenance of emotional control. These characteristics maintain men in a superior economic, social, and political position, but not without cost. Women learn that femininity equals empathy, caring for others, emotional warmth and the value of keeping the family together. The more rigidly one adheres to his/her same-sexed stereotyped behavior, the less flexible one's identity becomes. Some psychologists (such as Sandra Bem) believe that the mental toll of this stereotyping is great. The road is paved for many men, who have few acceptable emotional outlets, to lose control at home, especially when their sense of competence has been compromised at work or among peers. The road is paved for many women to accept responsibility for this behavior, and attempt to understand their men better so they can maintain their sense of competence as wives. Lest anyone doubt the social pressure to maintain these roles, witness the difficulties women face when they do leave their violent men. Their families expect them to return to the men, they face enormous financial and child care burdens, and often the men harass or cajole their mates even after a separation, with or without a restraining order. The public may view welfare as "an easy out," but anyone who has experienced the massive red tape and humiliation knows differently. For example, the victim may be required to gain the signature of the very man who beat her, verifying that he does not live with her anymore.

Couple these considerations with the public fear of the abuser. Police are understandably (though not excusably) reluctant to take decisive steps, because some 40% of police injuries occur while intervening in spouse abuse calls. Relatives and roommates are reluctant to take in the "contaminated" woman because of threats, round-the-clock phone calls, etc. It is far easier to let the victim continue to care for this impulsive man's needs. In addition, few people tolerate the complex feelings the victim holds for her man. She endured abuse to gain a modicum of security and affection. Now she has nothing, and needs to grieve the loss of the better aspects of the relationship with this man.

In addition to the pervasive social forces, certain family patterns are suspected to contribute to the spouse abuse problem. Both victims and abusers frequently witnessed their fathers beat their mothers. They were often beaten themselves. Men and women from these families learn that violence is "part of the turf" of family life and may even see the violence as proof of a pathetic kind of caring. Women from these families "learn helplessness"

Gray Panthers

When Maggie Kuhn was forced to retire in 1972 because she turned 65, she formed the Gray Panthers. The nationwide advocacy group for the elderly now has over 150 chapters. Its membership of all ages is "committed to working against ageism and for fundamental social change that would eliminate injustice, discrimination and oppression."

The room in which Ms. Kuhn spoke on October 15 was filled to its 300-person capacity. The topic of her talk, "Politics, Advocacy and Aging" brought to light the issues which challenge elderly Americans today: Cuts in medicare, attacks on social security benefits, increased military spending and the overall terrorization of elderly Americans in the form of violent crimes and neglect.

"There are 291 million people over 65 in the world today. By 1990 that figure will have doubled," she told her audience.

She advocated for the empowerment and realization of the self-worth of senior citizens. One significant step towards that end she said is the defining of new roles for senior citizens. "Senior citizens," she said, "should be educators, advocates, futurists and ethical counsellors." She called for a mandate that every facility where older people live have resident pets, a greenhouse, a windmill the color of the rainbow, a food coop and a child care center. "With all this," she said, "we will have a revolution in America."

Standing about 5'3" with clear eyes and bright smile she spoke enthusiastically and captivated those she was addressing. "On my 78th birthday I told myself I'd do something outrageous every week," she said. The audience chanted "No Nukes, No Nukes" after her sharp criticism of Reagan's nuclear policies, and more than once they interrupted her talk with applause.

Quoting Simone de Beauvoir in The Coming of Age she said, "The issues of AGE challenge the whole society and put the whole society to the test."

At the end of her talk, questions came from the audience. "How do we generate new sources of social support with the breakdown of the extended family?" asked one woman.

Ms. Kuhn replied, "A family are those who break bread together. It's time we re-group and consider alternatives." She then showed everybody there how to do the Gray Panther growl (stand up, extend hands, put tongue out and make noise from the throat) and left for her fifth event of the day: a reception.

The Pioneer Valley chapter of the Gray Panthers welcomes inquiries and new members. Their phone number is 256-0892 and the mailing address is POBox 771, Amherst, 01004. Kuhn's talk was jointly sponsored by the Gray Panthers of the Pioneer Valley and the UMass Center on Aging.

cont. on pg. 7

Native American Writers Reclaim Cultural Identity

by Julia Maycock

"The Path I have travelled with my work has passed by the rocks, even the avalanches, journeyed into the conflicts between people, taken the risk of exposing the cogs working under the skin and under the governors...."

Indian writers not only document tribal traditions but preserve ethnic identity by resisting assimilation, a Native American poet said.

Linda Hogan, a Native American, spoke before an audience of about 80 at the University of Massachusetts on October 17. She said that Native literature redefines how Indians are perceived.

"White publishers have omitted the reality of our lives in favor of stereotypes," Hogan said. "The results are disastrous because these attitudes lead to political and personal impotence."

Hogan said that Native Americans are still written about in the past tense despite a tremendous increase in population. "As Indian people we are easier to handle and analyze if we are depowered by disappearance. This is a creation of dominant society's need to homogenize. And, we are being 'romanticized to death'," she said.

The poet said diversity threatens the dominant culture. Hogan said that Euro-American writers also fail to address issues of colonization. "They have not discussed what it means to be the descendants of invaders, how much that position carries with it modern alienation, loss, and spiritual emptiness."

Hogan said tribal literature is a speaking-out associated with land

struggles, establishing sovereignty, and with class antagonism under a hierarchy of colonization. She said that Native American literature has taken a stand against exploitation in the last decade.

"This ongoing struggle is one between those who are on the side of progress and are fighting against

those who hold tenure on, and caretake, the land," Hogan said. "To be an Indian in the U.S. is to exist in a constantly political situation. The voices of Indian writers use story, poetry, song, and prayer to assert identity as a people and to resist the forces that try to wear us down."

Hogan said Native American writing is a voice of resistance and liberation. She said Indian writers must take risks. The poet's first book, "Calling Myself Home," began to heal a psychic split, she said. "My work began in the border land and was the beginning of my healing the split. The split came from being a woman on the chewing cusp; that place where some of us are forced to exist, that place where we can be eaten, ground down, chew others, or begin to develop our strength," Hogan said.

It is important to protect diversity, she said. Being bi-cultural forces individuals to examine their

identity. "Our diversity is a survival tactic in the face of a changing legal system where termination has always been a possibility."

Hogan quoted Barbara Cameron, who said, "American Indians are the foremost group of people who continuously fight against pre-meditated cultural genocide."

The poet said remaining distinctive also means living with bi-culturality. "It means being an eavesdropper on those who cannot penetrate your own culture. It not only means a life of great cultural richness but also the heartfelt schizophrenia that comes from speaking across the silent borders of class and race."

Hogan said that writers who live in a country of conflict internalize the struggles and express them in literature. "They become internal and external wars of conquest within ourselves," she said. "Writing is an instrument of change and a communal act."

"We are passing on written material that was previously oral. It is our job to keep poetry from becoming 'high' art that is used as a tool by the ruling class," Hogan said. "It is important to use poetry as a way of laying claim to what belongs to the people and to the land."

Note: Linda Hogan's speech is part of an ongoing lecture series called, "Writers Speak: America and the Ethnic Experience." The program is sponsored by the Institute of Advanced Study in Humanities. Hogan has authored three books and published her work in several anthologies. Next year the University Press will publish her latest effort, "The Remembered Earth: Anthology of Contemporary Native American Literature."

Spouse Abuse, cont.

meaning that they repeatedly witnessed traumatic violence over which they had no control. They could not protect themselves as children, and since no one else effectively intervened, learned the powerlessness of outsiders to prevent their hurt. How could they then, as adults, feel they had any power to stop their spouses' blows? These women often married young in order to escape home. Alcoholism has plagued both the victim's and the abuser's families, and in turn their own marriage. Most researchers agree, though, that alcohol accompanies violence sometimes but does not cause it.

Yet some 50% of battered women do not grow up in violence-prone families. What of them? Some researchers suspect that the families of these women are totally unable to tolerate any conflict whatsoever. They deny any hint of disagreement among members and hold a "stick-together at all cost" stance. Thus, children from these families learn to ignore the usual cues that an explosion is brewing from someone. They also learn to keep their own family together at all cost.

Women from violence-prone families are often aware of their spouses' violent tendencies but have learned to expect some violent behavior as a natural part of an intimate relationship. Women from conflict-denying families are unaware of their spouses' violent tendencies and are surprised by its occurrence. Both types of families usually encourage their battered daughters to tough it out in their marriages.

Spouse abuse viewed as a learned phenomenon offers a more optimistic opportunity for effective intervention. What is learned can be unlearned. Of course, assisting women to deal with violence-prone mates embodies only a small part of the solution. Efforts to change both social forces which perpetuate violence, and efforts to help the wife battering man need to redouble.

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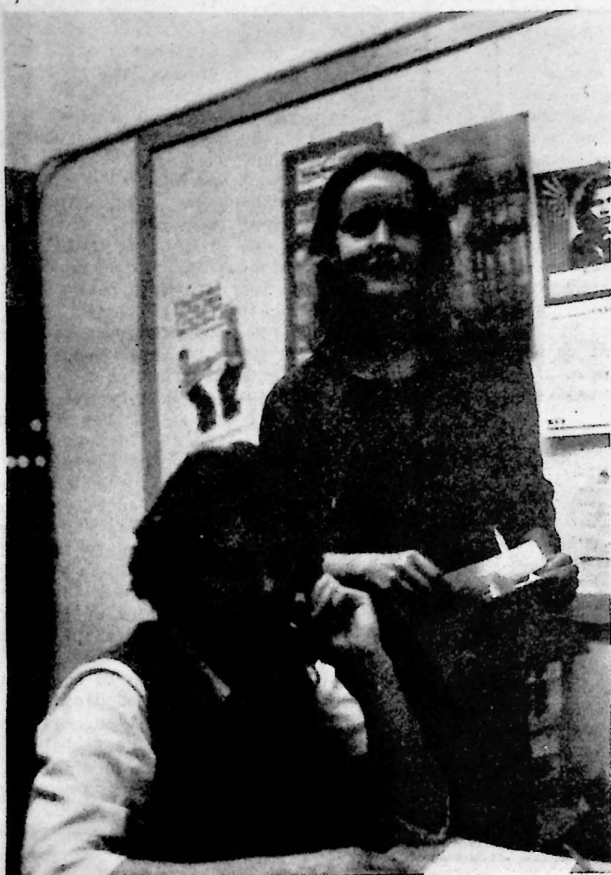
Women

I talked with some women from this area about one kind of work they do. Following this introduction are some of the thoughts and feelings they have about their work. I want to acknowledge that there are many women doing work that never gets acknowledged. Work such as looking for work and work such as surviving day to day. The subject of work automatically connects to the issue of class and

class differences--both class oppression and class privilege--and who benefits from the oppression of poor and working class people. The subject of work automatically connects to the issue of class and class differences. I encourage women to talk about class differences--both class oppression and class privilege--and who benefits from the oppression of poor and working-class people. How does this oppression

affect our lives?

I would like to also encourage women to let other women know what your work is or has been (I'm not referring only to paid work). How has the kind of work you have done affected your life? Write to the Valley Women's Voice. I especially urge working class and poor women, women of color, rural as well as urban women to tell about their experiences.

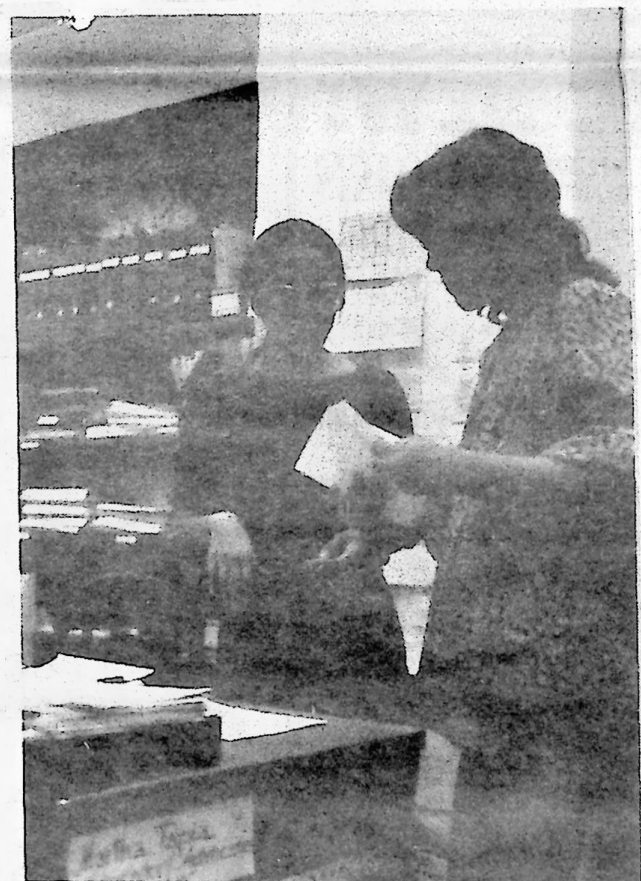


Ila O'Brien, Amherst and Sylvia Battey, Northampton--Co-editors of the Valley Women's Voice. Sylvia: "The Valley Women's Voice is a valuable resource to the women's community in this area. I want to encourage networking amongst all the diverse groups in the women's community. I'd like to see the paper utilized by women to share information and ideas." Ila: The Valley Women's Voice grew out of a need for a newspaper dedicated to the ideas and concerns of women. Discrimination, poverty, battering, barriers to jobs and education are just some of the persistent problems women face. The paper serves as a bridge between women. As we organize to tackle the problems in our communities we can read about the issues and events which the mainstream papers don't consider to be "priority" or newsworthy. I think it is a nexus and a vital way in which we can communicate with each other. I also enjoy working on the paper because I am learning about newspaper production."

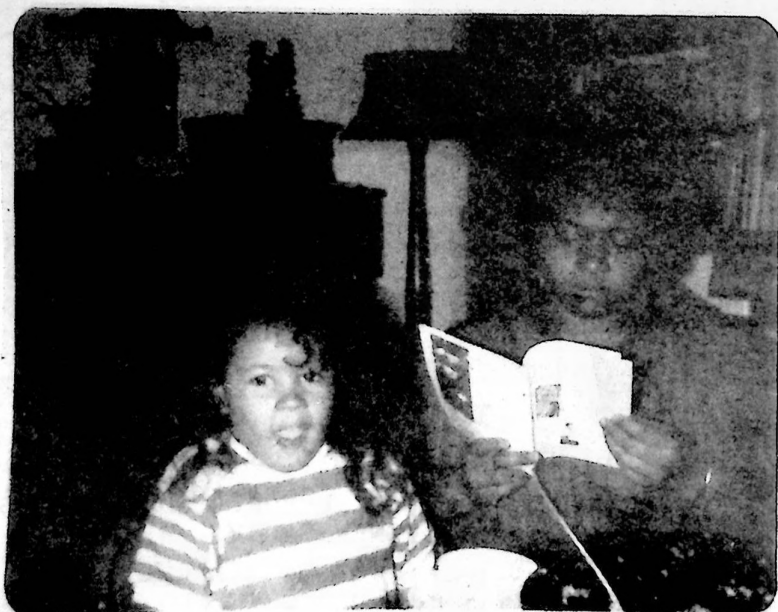


Wendy McKee, South Deerfield--Single mother of Olivia, 9, and Billy, 7. "It's hard work to do a good job as a mother. It can be frustrating and enraging at times. It is also very

satisfying. After years of teaching my children values like independence and self-sufficiency, it makes me feel good to see them using the skills they were taught.



Marta Tapia, Amherst--Coordinator of the Educator/Advocate Program at Everywoman's Center, Amherst. "This is a job where I have grown a lot. A job which makes me feel connected to women and it is a job where you can seek change and know that you're promoting it."



Deborah Brooks, Northampton--Residential worker with troubled young adults, Tri-County Youth Program, Northampton. "I enjoy doing this work because I'm giving back something I received that allowed me to survive in the community. When I see these young women, I'm reminded it could've been me or it could be any of us."

Working

Centerfold and photographs by Bonnie McKee



Clara Lopez, Northampton—Coordinator of Volunteers and Community Education at Necessities/Necesidades, a battered women's organization. "It's important to smash the myth that abuse happens only in working class homes and homes of people of color. I want to wake people up to reality. I'm sick of people blocking out things that aren't pretty. Ignoring the sickness (classism and racism) in the world won't make it go away. It's quite a challenge and I'm excited to be working at Necessities. There's much work to be done!"

"While our primary focus will be on women-related issues and the mobilization of women to play a full role in the struggle towards equality, we do realize that for true social change we must work as a unified whole—women, children, men together; that is, the liberation of women becomes a reality only when taken up by women themselves, but at the same time, it is only one facet of the total struggle, and not isolated from it.

Therefore, we welcome the support of and participation of our men, and children.

(quote taken from the Statement of Philosophy of the Third World Women's Task Force.)

Loti Reyes Ocasio



Chong Amy Yu, Northampton—Third World Women's Program Advocate, and Loti Reyes Ocasio, Northampton. Third World Women's Advocate Program, both at Everywoman's Center, Amherst. Chong: "My ideology is that the emancipation of women within the larger struggle of all oppressed people is essential. My ideology manifests itself in my work with the Third World Women's Program. The goals of the program are to provide alternative educational programs to Third World Women, through panel discussions, films, lectures and workshops. Women can come in for support, resource information and advocacy."

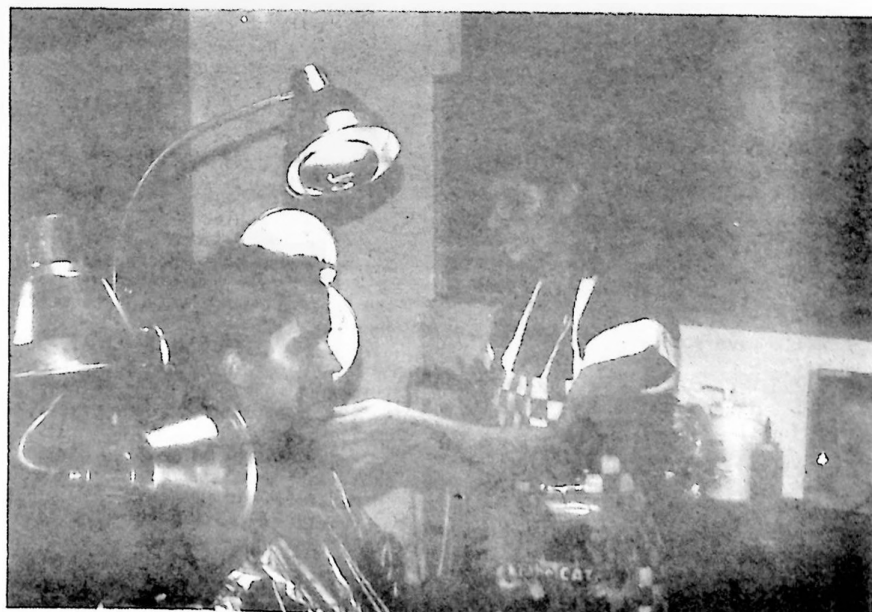


Maria Zavala and Bev Bates, Haydenville Co-Parents of Hakien, 10 years old.

Maria: "This kid is raising me. He knows how to tell me when I'm wrong and when I'm not doing a good job."

Bev: "I think it's important for feminist women to raise little boys so that they will grow to be sensitive, decent men, who will treat women positively. It's hard to tell at 10 years old how he's going to turn out. Those women in the community who think they can turn their heads on raising little boys are missing the boat because we're raising the next generation."

Martha Kamber, Northampton—Hairdresser. "Coming from a working class background, I feel there is a need for more awareness and respect for skilled labor. Working with my hands is both creative and satisfying."



The Bottomless Cup of Coffee

A Short Story by Marci Goodman

I'm lying on a towel beside the pool. I'm trying to get a tan. It's crowded. Little kids are running all around me, and I'm getting splashed.

Two women sit down right next to my head. One of them has a low, soothing voice. It relaxes me.

A kid steps on my leg. One of the women says, "Be careful of the lady, Danny." I feel strange being called a lady. I wonder when I'll feel right about that. The women begin to talk about their problems. I'm getting very interested in their conversation. My eyes are closed and my face is turned to the sun. I haven't looked at the women yet. The one with the soothing voice is doing most of the talking. She's Danny's mother. It seems that most of the other kids belong to her. She's talking about the time she wanted to kill herself. She was pregnant and she knew her boyfriend was going to leave her. She already had two kids. She was drinking a lot. She was about to get her boyfriend's gun and shoot herself. Before she could do it, one of her kids came into the room and asked her for a glass of water. It was then that she decided she couldn't kill herself. She had a responsibility to the kids.

I decide to get a look at this woman. I try to picture her from her voice, but I can't. I turn over onto my stomach to start tanning my back. I glance at the woman. She's fat. Enormous. She's wearing purple stretch shorts. Her thighs are bursting through the seams. 'Ralph' is tattooed on her right arm. There's a heart around it and an arrow through the heart. She has another tattoo of a rose above her left breast. Her face is sweaty and round. I can't even look at the other woman.

I put my head back down on the towel. I lie there for a few more minutes. Then I get up and dive into the pool.

II.

Suzanne wants to meet me for coffee. She says we haven't talked in a long time. She says we're drifting apart. She doesn't want that to happen. I tell her I don't want it to happen either. But I'm not sure I care anymore. How do you say that to a friend? Suzanne has changed so much over the past year. I don't know if we even have anything to talk about.

We plan to meet on Sunday afternoon. I feel trapped. We're going to meet at Cirel's Cafe, across the street from the laundromat.

I sit in Cirel's with a cup of coffee, waiting for Suzanne. I'm hoping she doesn't show up. She walks in a minute later. She stands in the doorway, looking for me. I wave, and she comes over to the table. I get up so that we can hug. Suzanne kisses me on the cheek.

"You look great," she says. "When did you get your hair cut?" She takes off her coat and puts it on the back of the chair. We sit down.

"A few months ago. You look good, too. How long have you had a perm?"

"I've had it for a while. But I'm pretty sure you've seen it," she says.

She's wearing a bulky sweater, designer jeans, and western boots. She's put on a few pounds.

"So how's everything going?"

Suzanne says.

The waitress comes over for our order.

"I'll have some more coffee,"

I say.

"I'll have coffee, too."

The waitress leaves and we continue.

"Everything's fine," I say.

"Do you still paint?"

"Yes." I fold my napkin into a paper airplane.

"Are you still working at the museum?"

"Yes," I say. I realize I'm not giving her a chance. But all of a sudden, I'm in a bad mood and I can't shake it. I unfold my napkin.

The waitress brings our coffees.

I take two sugars for myself and

ask Suzanne if she wants some.

"Do you have Sweet 'n' Low?"

she asks the waitress.

I busy myself with the sugars and the cream. The waitress brings Suzanne some Sweet 'n' Low.

"Are you on a diet?" I say.

"You never used to use that stuff."

"I've been gaining weight lately. So I've been eating only fruit and vegetables for the past two weeks."

Suzanne clicks her fingernails on

the table while she's talking.

It's getting on my nerves.

"Don't you get hungry?" I say.

"Vegetables never fill me up."

"I'm not the bottomless pit I

used to be. Remember how much we used to eat?" she says.

I laugh. "Yes, like that time

we consumed an entire pizza, ice

cream, and a box of cookies in

about fifteen minutes."

Suzanne and I reminisce for a

while about college. We used to have

a lot of fun together. I was different

then. I don't know when or

how I changed, but I did. Suzanne

changed, too. She seems more

conventional. She's a nurse. She

has a steady boyfriend. They're

planning on getting married in two

years. As soon as they've got

their steady incomes. She tells me

all this over our coffee.

I tell her a little about my

painting. But it seems as if she

thinks I'm wasting my life. And I

think we're wasting our time,

dredging up the past.

The fat woman with the tattoos

walks into the cafe. She's

carrying a large duffel bag.

She comes directly to our table

and says 'Hi'. "What happened

to your tan?" she says to me.

"I lost it a long time ago," I

say. I guess she recognizes me

from that day at the pool, I'm

thinking. I haven't seen her

since then. Suzanne is trying

to catch my eye so we can laugh

at the woman, but I ignore her.

"Do you mind if I sit here?"

the fat woman says.

I shrug. "If you want to."

The fat woman sits down.

She's wearing a green army

jacket and brown polyester bell-

bottoms. Her shoes are red

imitation-leather with platform

heels. Suzanne is smirking.

The waitress comes over to our

table with the coffee pot. The

fat woman orders some coffee for

herself.

"Are you drinking the bottomless

cup of coffee?" the fat woman says.

"I don't know."

"Yes, we are," Suzanne says.

"It's on the menu. For fifty

cents you get a bottomless cup of

coffee."

"Could get messy," I say. I

start folding my napkin into a

fan.

"My name is Miriam," the fat

woman says. "What are your

names?"

"I'm Brenda," I say.

"I'm Suzanne."

The waitress brings Miriam her

coffee.

"I'll have a danish, too.

I'm feeling kind of hungry."

Miriam says to the waitress.

Suzanne starts clicking her

fingernails on the table again.

"Are you nervous?" Miriam says

to Suzanne.

"No. Why?" Suzanne says. She

stops clicking her fingernails.

"You seem tense," Miriam says

to Suzanne. "So do you," she says

to me.

I unfold my napkin and put it

back on the table.

Miriam reaches into her duffel

bag and pulls out a notebook. "I

have some poems I wrote in here,"

she says. "Do you want me to read

them aloud?"

I remember being at the pool.

My eyes were closed and I was

listening to her soothing voice.

"Not right now," Suzanne says.

"Maybe later."

"I just thought I'd ask," Miriam

says. She puts the notebook back

in her duffel bag.

The waitress brings Miriam a cin-

namon danish.

"Boy, am I starved," Miriam says.

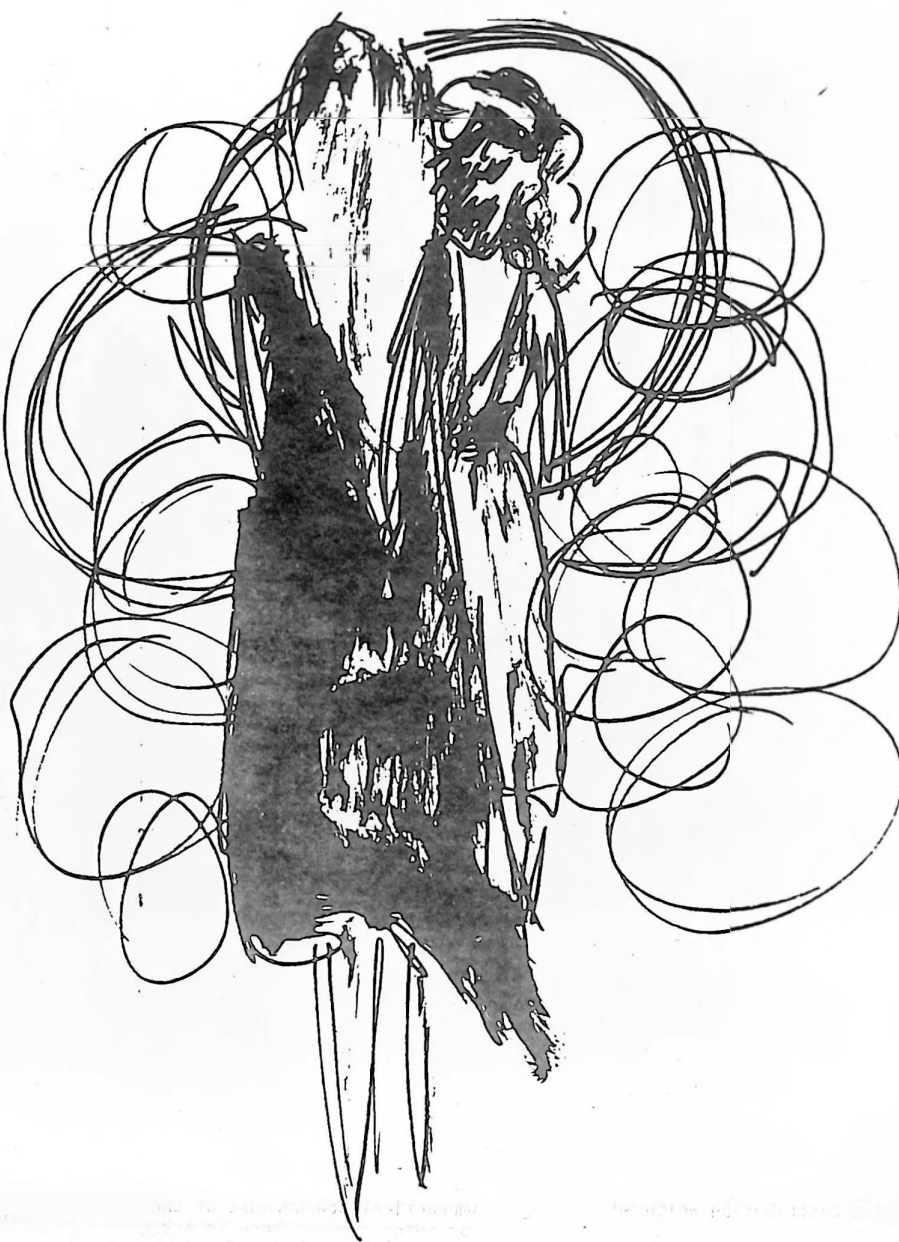
She finishes the danish in about

three bites. She doesn't even chew.

She just bites and swallows. "That

was good," she says. She wipes

her fingers on a napkin.



The waitress comes over again to refill our coffees.

"No more for me, thanks," I say.

"I don't want any either,"

Suzanne says.

Miriam is rocking back and forth

in her chair. She's singing "When

The Saints Go Marching In." She

looks up at the waitress. "Can I

have another danish, please," she

says. Then Miriam starts singing

again.

Suzanne and I look at each other.

Suzanne rolls her eyes. I shrug.

Miriam stops singing. "I hope

you two can save your friendship,"

she says to us. Out of the blue.

"It's such a shame when something

special goes down the drain."

Suzanne and I don't say anything.

How did she know, I'm thinking. I

look at Suzanne. She's looking

into her coffee cup.

"It's all right," Miriam says.

"I don't want to intrude but I

know what I feel. I thought I

could at least help."

We still don't say anything.

The waitress brings Miriam her

danish. She ignores it and starts

to talk.

Miriam talks about her life

and her children. Suzanne and I

are listening. I feel calm.

Miriam's voice is lulling away

my tension. I don't even know

if I'll remember what she's been

saying. It's just her voice.

Then Miriam starts to ask us

questions. She asks us our

feelings about a lot of things.

She watches our eyes when we're

talking.

Miriam eats her danish. The

same as before, in three bites.

Then the three of us sit there in

silence.

A little boy walks into Cirel's

and approaches our table. His

clothes are dirty and too small.

for him.

"Mommy, will you come home?"

he says to Miriam.

"All right, Richie. I'll come

home," Miriam says.

Richie bursts into tears.

Miriam puts him on her lap and

rocks back and forth. She's

kissing his hair and whispering

to him. Then she throws her

duffel bag over her shoulder, takes Richie's hand, and leaves Cirel's. She smiles and nods her head at us as she opens the door to leave.

Suzanne and I sit there, speechless.

"It's getting late," I finally

say. "I think we should go."

I motion for the waitress to

bring our check. I realize that

Miriam didn't pay for her coffee

and her two cinnamon danish. The

waitress brings the check and

Miriam's food is on it.

"Miriam left without paying,"

I say to Suzanne.

"It doesn't matter," she says.

"I'll pay for hers."

"No, I'll take care of the

whole thing. I have some money

this week."

I leave enough money to pay the

check and a tip. We put on our

coats and leave Cirel's.

We get outside and realize

we're going different ways.

Suzanne and I hug, and kiss each

other on the lips.

"I'm glad we got together," I

say. "I'll call you soon."

"Maybe we can have dinner to-

gether sometime next week,"

Suzanne says.

"That would be good," I say.

III.

I'm looking everywhere for Miriam.

I check into Cirel's every day to

see if she's there. I check the

laundromat, too. I walk down the

streets near the pool, hoping that

she lives around there.

I'm feeling desperate lately.

The tension's come back.

I finally find Miriam in the

laundromat. It's a Thursday

afternoon. She's taking clothes

out of the dryer and folding them.

Her face and neck are sweating

from the heat of the dryer.

Richie is with her, and another

little girl. I go up to her.

"Hi Miriam," I say. "I've been

looking for you."

Arco Iris: Woman of Color Land

Arco Iris (Rainbow) is a survival community for women of color and their children located in the Ozark Mountains in Arkansas. We are a cooperative community sharing in policy making, work projects, finances, animal care and child rearing. We are a spiritual community seeking to cleanse and open ourselves to the guiding voices of our Mother Earth. We are a healing community, for we practice and encourage herbal and natural healings, organic farming and natural cooking. We do not allow alcohol to be brought onto the land and do not permit drug abuse. This provides us and women who are recovering from these diseases with a healthy and supportive environment in which to heal ourselves. Our vision is to have a thriving, self-supporting, cooperative community where women and their children can grow strong and healthy with pride, purpose and vision towards a positive future in a healing natural environment. Women who want to live here should share these goals and our cooperative lifestyle.

Arco Iris is the only women of color land with a clear deed in the names of women of color that we know of. A "clear deed" is important because this means there is no mortgage (no land payments) and no landlords. This allows for our self-determination and gives us a sense of security we need in order to build a strong foundation for our community. We do not consider ourselves owners but caretakers of the land and are pledged to protecting and preserving it in as much of a natural state as we can. We do not allow hunting, and we do not want power lines that would uproot our sister trees.

There have been many women and children of all colors who have lived, worked and shared with us during the six years we've been here. In the past we "roughed it" more from living in tents to backpacking up our road. But now with perseverance we have improved our facilities and we are in the process of starting a small herbal medicine distribution which we hope will grow into more of a support for us.

Since we have moved here we have learned and accomplished many things. We have sewn and constructed a tipi, completed two

half-built cabins that were here, cleared and fenced a large garden area, built a large chicken house and outdoor kitchen, done extensive work on our road, built a gate for security and designed and build a spacious passive solar house. We have also bought a generator to run our power tools. This year we have applied for incorporation and non-profit status as a women and children's survival camp.

Since we came here six years ago, we have always relied on our own financial support. We've worked as "over the road" truck drivers, but for the past two years we earned a living caring for a grandmother that we brought here from a nursing home. She had been a total invalid until she died peacefully here this past September. Since then we have had difficulty meeting our financial needs and have had to rely on food stamps (one woman gets welfare AFDC) to survive. We have earned some money cutting firewood. We can "survive" on this but our farm cannot. In the past we have had to leave the land at times to go and earn money in the city. With our growing farm we can no longer do this. Our budding herb business needs tending, we have a house and a root cellar to complete, two gardens to put in, children and animals to care for. Leaving also opens our homes to theft and vandalism.

At Arco-Iris we still do not have a year-round water supply. We haul our water three seasons of the year from a small spring that dries in the summer. The rest of the year we have always hauled water in 50 gallon drums from a spring four miles down the mountain. This is a two-hour trip that is very hard on our old truck because we live three miles up a very rough and steep logging road. This road is only passable with four-wheel drive and we've had to do a lot of repairs on our truck because of this stress. Our truck is a necessity to us to get our supplies and to help differently abled women up and down the road. This is becoming more impractical now because of the worsening drought here in Arkansas. (Last year Arkansas was declared a disaster area because of it.) This means we would have to haul water for more months or that the public spring could dry up.



Anticipating this problem two years ago we had a well drilled. Because we are so high, it had to be drilled 500 ft. to hit water. We have just completed paying the \$2000.000 cost of this. We also had a pond put in to irrigate our gardens.

Without electricity the only way to get the water up from a well as deep as ours is with a water pumping windmill. This is clean, energy efficient, almost maintenance-free way of pumping the water. We have found the contractors and the cost will be \$3900.00 to build and install the windmill and water tank. This would pump us five gallons a minute and supply us close at hand with all the water we'd need for ourselves and watering our animals. (We have plans to raise goats and sheep). For the first time we can have running water in our homes! We can have bath tubs and wash clothes! This would save us money on truck maintenance and laundering our clothes in town. We are very excited about this but we need your help to raise the money. We are appealing for support in any amount at all that you can give. We are inviting both large and small donations. Make checks payable to "Rainbow."

This is more urgent now because

if we don't start getting the water up soon we run the risk of it stagnating in the well. But if we start raising money now we can make arrangements for the work to be done as early as this summer when we will desperately need it. As it stands we are not sure how we will make it this summer without the windmill. Whatever you can send will help us provide a future for women of color land.

We believe that what we are doing and striving towards is very important to the survival of the whole women's community and preservation of a part of our Mother Earth. We have committed all our energy and strength to the vision of woman of color's land, and hope that you will help us continue.

Any funds that are raised in excess of the cost of the windmill will be used for major repairs needed for our farm truck, and marketing costs for our medicines, which will help support our community. They are not on the market yet because we need more funds for this. We will keep all donors informed on the fundraising and the progress of the building of our windmill. So be it!

---Las Mujeres de Arco Iris, Arco Iris, Ponca, AR 72670

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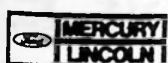
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In Search of Lesbian Theater

"As Lesbians, we make up our lives as we go along. We have no script, and we probably wouldn't follow one anyway!" Speaking passionately and directly, Harriet Ellenberger addressed an audience at Smith College on October 18. Her topic was "In Search of Lesbian Theater" and she sought to get the audience to think about the congruences between Lesbianism and theater.

She categorized Lesbian theater into three movements: 1) inacting which she defined as preparing to do what you're aiming for. You suspend time and distance between people. The thing that happens is magic between the actors and the audience. The congruence, she said, is found in Lesbian lives when they conspire and transform their lives. 2) freeing--dividing a chaotic process into movements. You begin with theater with the assumption that you're not free, that your body isn't freed and that you're basically damaged goods. Freeing up is a creative process which requires some stamina and flexibility. Movement, voice, imagination combine to teach a woman to really take up space and shed culturally-learned feminine roles and responses--to not always act as a victim. 3) shaping: There is no need in Lesbian theater, she said, to seduce an audience into looking into its life. None of that is necessary for lesbians as it is in conventional theater. Lesbian art of any kind is a matter of self-preservation. It empowers us to see each other on stage, she said. Shape the conditions to speak the word of Lesbian lives which come out of the interiors of Lesbian lives. Create a safe space in which to do that. Putting yourself out there is a process toward creating a Lesbian Politic. TAKE EVERYTHING BACK!!!

Lesbian theater is needed she said, "because we need to see ourselves and we need to see the people who stalk and attack us on the street." Ellenberger's talk was the fifth

by Ila O'Brien

in a series sponsored by Trivia, a journal of ideas, and by the Smith College Women's Resource Center. Her article, "The Dream is the Bridge: In Search of Lesbian Theater" is in the 5th and current edition of Trivia which is for sale in area bookstores and by subscription.



"Handy Dandy, A Comedy But...."

by Linda Karell

Handy Dandy was presented as a staged reading on Friday, Oct 13 at the Unitarian Church in Northampton. A new play by noted playwright William Gibson, whose other works include The Miracle Worker, Handy Dandy was presented by the Western Massachusetts American Friends Service Committee, the Peace Action Committee of the Unitarian Society of Northampton and Present Stage Theatre. The Oct 13 reading, and another reading Sunday, Oct. 14, was a benefit performance for the Western MA American Friends Service Committee and the Nuclear Weapons Freeze Campaign. All labor was donated.

The action of the play centered around the relationship which develops between Molly Egan, a 72 year old nun who longs "to change the world" and Henry Pulanski, the District Court Judge who is committed to law, order and unflinching logicity. Molly has been found guilty of trespassing while protesting the production of nuclear weapons at a plant in Massachusetts. Pulanski, as judge, must disregard Molly's

plea to understand the reasons for her protest, and sentences her to her 3rd prison term arising from her humanitarian beliefs and political actions.

Out of this perhaps too predictable setting, a relationship develops which is affectionate, tender and warm. Through knowing Henry, Molly clashes headlong into the American judicial system and takes us, the audience, with her as she exposes many of its injustices...always with compassion, wit and the strength which comes from faith in love and in humankind.



Henry, as he grows to a deeper understanding of Molly, is able to let go of his anger and logicity in exchange for gut-level feeling and vulnerability, if only for moments. From this tug-of-war between the laws we live under and the love of humanity that transcends those laws, emerge some profound and painful insights into our society. The play offers few surprises in its plot, but it nonetheless engages both the heart and the mind.

Dorothy A. Johnson, as Molly, was warm and sensitive in a role which demanded the actress convey as much in her silence as in her speech. As Henry Pulanski, John Hunt was credible and moving in his interpretation of a man who has lost touch with his feelings, his family and finally himself. Both Ms. Johnson and Mr. Hunt brought much personal energy to their roles, and the result was a portrait of two people who grow in understanding and awareness through their connection with one another.

Something Comes Along, A Personal Review

by Kristan Aspen

Naomi Littlebear Morena is always on the artistic cutting edge with her compositions, no matter what style she performs. Since the first time I heard her in concert (9th Street Exit Coffeehouse) in November, 1973, I have been drawn to the honesty, the vulnerability and the visions Naomi offers through her music. And in whatever genre it is, there are fresh and subtle eclectic touches that contribute an element of unexpectedness to it.

"Something Comes Along," Morena's brand new second album (available in cassettes only) hit the streets August 4, 1984, just before her take-off on a performance tour of Great Britain. "Quiet Thunder," an LP album on vinyl, which features Naomi in the Izquierda Ensemble, was released in 1979.

Produced by Morena and engineered in a small Portland studio, "Something Comes Along" is the result of several years of musical gestation and months of hard work by at least seven local musicians who contributed to the project. One of the exciting and unexpected aspects of this tape is the chameleon-like changes it goes through, from pure vocal a capella to fully electric rhythm section with lead guitar and special effects.

Several cuts stand out in my mind, although each has its place in the sequence of the whole. The title song is our introduction to Naomi as a soloist, and gives a hint of the psychic/emotional state from which she wrote it. This is pure '80's music written by a seasoned musician who has been influenced by two recognizable major pop trends of the last 20 years: the singer/songwriter of the early '70s who was concerned with psychological/emotional issues (i.e., Judy Col-

lins or Neil Young), and the next generation of adrenalin-based "new wave" rock musicians (especially the British groups) who deal with external reality

by reacting with explicit rage and pain. This tape has sharp edges and out-front messages. No lyrical lavender love-fest here.

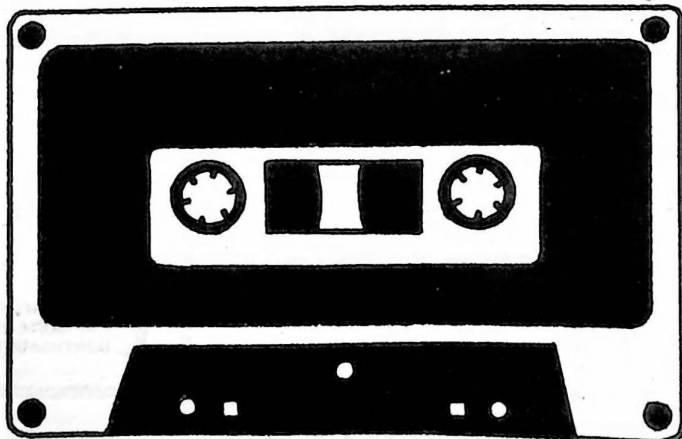
The intensity and pain of "Something Comes Along" is expanded and reflected upon later in "Alienation," a raw and blistering expose that could easily be a runaway hit. To cool us out Morena ends the first side with an a capella rendition of the chorus to "Like a Mountain," her anthem that has gained wide recognition in Europe among the peace and women's movements. She seems to say, "There is an alternative to alienation. We have to create it together. Let's start here."

Side two opens with "Million-Eyed Woman," a gentle, earth-loving song Naomi wrote in 1974 about a dream/vision she had during a trip to Mexico. The rest of the second side

builds on the idea of getting in touch with our roots and speaking out about the violence in women's lives. The album closes with a healing ballad called "Carry the Truth." Kiera O'Hara's wonderful piano arrangement stands out on "Carry the Truth" not only because it is the first piano heard on the album, but because it is so exquisitely performed that you feel the river pulling you along.

Other musical credits go to Casey Lee for a solid bottom end, Deb Seaburg for acoustic rhythm tracks, Leslie LeBret for tasteful drumming and vocals, Pattie Ladd and deForest Walker for backup vocals, and Izeta Smith for sharing lead vocals with Naomi. There are other wonderful surprises on the cassettes, but I'll leave them for you to discover.

"Something Comes Along" is available by mail from Naomi Morena, 3737 SE Salmon, Portland, OR, 97214. Please send \$8 per tape, and make checks payable to Naomi Morena.



FILM

The Women's Leadership Project is sponsoring the third Women's Film Festival this semester. The Festival celebrates women's strength and diversity through international films by and about women.

Admission to the series is free to all, and all films will be shown at the Campus Center at UMass.

Tuesday, November 20:
"Born in Flames" at 7 & 11pm
"Regrouping" at 9pm

Tuesday, December 11:
"Marianne & Juliane" at 7 & 9pm

CHECK OUT YOUR CHANCE TO WIN \$50

see next page

POETRY

Las Mariposas

Las mariposas inflame the house.
The trees too are full of them
raining her name in a hundred
weightless splits in the wind. The house
is red and shadowed with soft wings.
I am lip-reading the open-close
of its fragile flights towards the moon
who grows an ancient face behind a cloud.

Is this house hers?
Its siding makes a shadow like stairs
on the sand. Boats in the harbor
pull in and out as though on strings
over the horizon. The rim
of that jar is brimming too:
I could spill out
and never save myself.

The sky and the water wing over
the house and catch it. A snail shell
nestles in cloth. The foundation settles.
This windy house is full of sea.

I climb to the edge.
The house is alive, pregnant
with the quiet expansions of colored moths.
Kites are dancing in all quarters.

A box-kite flies in a whitish wind
above the double language of water.

When it rains the moon and the sea
exchange a thousand words.

Sarah Sloane

Your Aunt's Sofabed

Fog slid in between those two
Hills that you knew by name.
Rain was coming, the beer was gone
The overhang wasn't long enough
For protection. You said
You had a dream about me
Slipping, falling off a cliff
And you couldn't help.

It really did look like smoke
Filling the valley, changing the realm
With soft grey light.
It was cold and I held you
Until we heard voices nearby
Somewhere echoing below.

We slept facing each other.
Not touching, on your aunt's sofabed
Afraid of the quiet
Afraid of every slight noise.
You broke that silence and said
That I didn't fall very far.

I watched the firelight
On the ceiling and dreamt
Of sometime next year.

Linda Wheeler

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GOOD LUCK!

An Evening in Late November

I will be all right
if it does not snow.
I will pull a green shawl
over my head
against the cold
and wait in the darkness
while the white moon
and the metal stars
circle.

If it does not snow by morning
I will drop the shawl
around my shoulders,
walk out where the winds
fan the branches of pine
and accept their harvest
of needles
with open hands.

Mary Lewis

Feminism: Schlafly and Smeal Square Off

Lewisburg, PA: Phyllis Schlafly and Eleanor Smeal, who led opposite sides of the Equal Rights Amendment battle, met in an animated debate in which Mrs. Schlafly charged that the feminist movement is plagued by "lesbianism and bitterness."

Feminism appears to be "a dirty word" on college campuses, said Mrs. Schlafly, who led the ten-year effort to defeat the ERA.

"Among the young women the reason they are turned off by it is the lesbianism and the bitterness," she said, adding, "I think the movement is hopelessly infected with those qualities."

Mrs. Smeal, former president of the National Organization for Women, and Mrs. Schlafly met on October 4 before an audience of 1,700 students at Bucknell University.

The topic of their debate was, "The Feminist Movement: A Threat to Family Tradition?" The women's 15-minute presentations and 7-minute

rebuttals touched on child care, abortion, and the upcoming presidential election.

After Mrs. Schlafly asserted that feminism is losing popularity, Mrs. Smeal said the movement was still fighting for "fair play, equality and justice."

The sharpest exchange was touched off during a question-and-answer session after the debate.

Asked by a member of the audience why she had not believed in sharing her family's financial burdens, Mrs. Schlafly said she stayed home with her children because "The most efficient way to handle it is a division of labor between the breadwinner and the homemaker."

But she charged that feminism breaks up such arrangements by putting a woman's needs "ahead of her own family's."

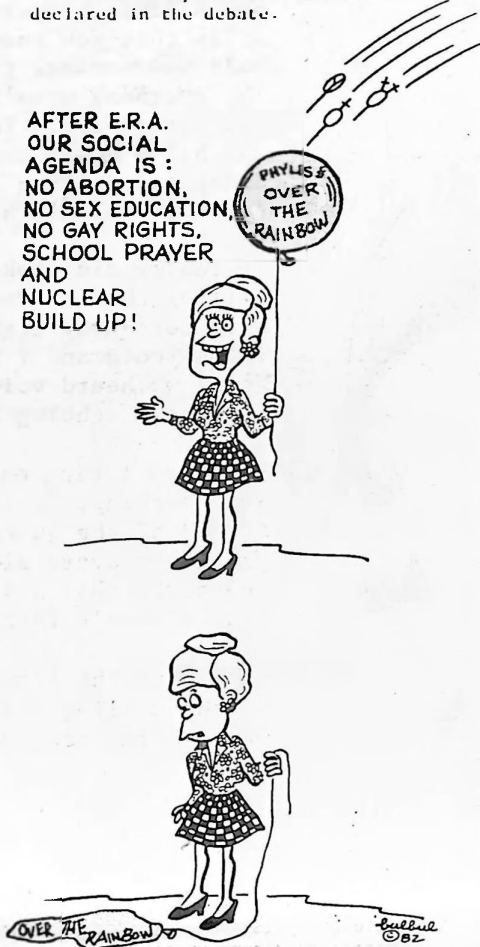
"While it is true and admirable that my opponent here tonight is still with her family, I would have to say that is not true of most feminists," she said to a chorus of boos.

On abortion, Mrs. Schlafly gave a gruesome description of a fetus' limbs being severed and said she could never support a movement that permitted "destroying babies."

Mrs. Smeal said women must not be robbed of the choice of abortion, and said that most abortions occur in the first three months of pregnancy.

The women said they had debated three or four times, but had not done so in several years. No winner was declared in the debate.

**AFTER E.R.A. OUR SOCIAL AGENDA IS:
NO ABORTION,
NO SEX EDUCATION,
NO GAY RIGHTS,
SCHOOL PRAYER
AND
NUCLEAR
BUILD UP!**



Bottomless Cup, cont.

cont. from pg. 10

"Hi Brenda," she says. "Do you think we could go have coffee sometime? And talk?" "Brenda, I don't want to be your friend," she says. She isn't looking at me. She's looking into the dryer. She's reaching in and feeling around for socks or underwear she might have missed. "I don't understand," I say. "I don't have anything to give you," Miriam says. Her voice is flat and dull. I leave the laundromat.

I go directly home. I live alone in a small apartment. I like living alone. There's no need to compromise with people. I'm hurt by what Miriam said. But I don't understand it. What did she think I wanted from her? I sit in the corner of my room that I use as a studio. My work is scattered about. Undefined shapes floating unconnected on the canvas. I'm not happy with my work.

I take a piece of stretch paper and rip it around the edges. I paint the paper red and make an orange and yellow oval on the left side. I make another oval on the right side. I keep adding to them and making the paint thicker. The ovals become bigger and bigger. Finally, they connect.

I feel a thrill at what's happened. When the ovals connected, I connected with them. But I'm not myself. I'm not anyone or anything. This feeling only lasts an instant. I find my beanbag chair, collapse into it, and take a deep breath.

I lie in my beanbag chair, thinking. I get up and go to the phone. I dial Suzanne's number. The line is busy. I wait a while and then try again. The line's still busy. I keep trying.

The Reality Gap, cont.

cont. from pg. 5

Keep Your ADS Off My Body

1. Realistic portrayals are in the interest of advertisers. Traditional portrayals threaten product loyalty, sales, and profits. Realistic portrayals present roles consumers can identify with.

2. Traditional portrayals exacerbate social conflict between feminist and traditionalist groups; realistic portrayals allow advertisers to avoid being a target for public criticism.

3. Portrayals of men and women in magazine advertisements would be more realistic if they portrayed more women over 30 and over 40, if they showed more women on the job, if they pictured more males using products to do housework and enhance their appearance, if they portrayed more men and women in occupations in which the other sex is predominant, and if they presented more women using products other than fashion and cosmetics.

To date advertisers have deviated from our recommendation of realistic sex role portrayals. They are still presenting traditional portrayals. Far from being futuristic, advertisements were not realistic enough to keep pace with the sex role change that occurred between 1960 and 1979. Perhaps advertisers will decide that it is responsible and strategic to tell a more realistic story of men's and women's changing roles in the 1980's.

Sarah Dreher, Ph.D. • Elisabeth Brook, M.Ed.

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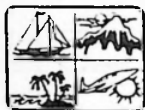
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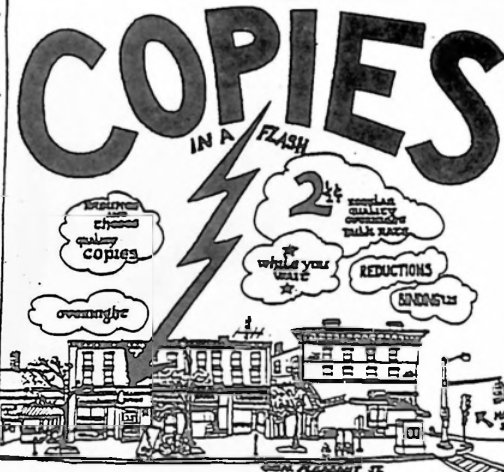
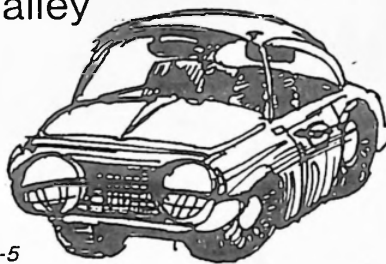
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ANNOUNCEMENTS

Thinking about coming out to your family? A ten-week support group for lesbians who are thinking about or are in the process of coming out to their families. The group will begin in mid-November, and will be held on Wednesday evenings. It will be facilitated by Jean Esther and Susan Mailler of Franklin County Mental Health Center. For more information, call 549-0233 or 774-4313.

A one-day conference on sexual harassment in postsecondary education will be held on November 14 at the University of Massachusetts, Boston, and again on Nov. 16 at Clark University, Worcester. This conference is free and will include a panel presentation entitled "Awareness, Perspectives, and Implications". There will also be three workshop presentations covering such topics as legal issues, strategies for combating sexual harassment, and creating a more positive learning and working environment. For additional information, please call (617) 929-7075 or (617) 793-7183.

Womofyre Books Sixth Anniversary Celebration! On Nov 20 & 21, Womofyre Books will be having a special sale. Buy any book and get the second one at half off (higher price prevails). Refreshments served. 22 Center St., Northampton.

The 16th Annual Venceremos Brigade: The Venceremos Brigade has the longest history of any educational project in solidarity with the Cuban Revolution. For 16 years the Brigade has sent 15 contingents--over 5,000 people--to Cuba. Whether you've made the trip before, or have just been curious and never applied, come join the Brigade for three weeks in the Spring of 1985. Join people from across the U.S. in working alongside Cubans in citrus orchards or on construction projects. For more information on the upcoming contingent, contact us by November 12, 1984 at P.O. Box 539, No. Amherst, MA 01059 or call 586-7863, 586-7615 or 549-4593.

"Not In Our Name": Come to an open meeting to discuss and plan for a national women's resistance action in New York City on Nov. 18 and 19 (formerly planned for Washington, DC). The meeting will be held at Hillyer Hall, Rm. 116, Smith College, Northampton, from 7:15 to 9:30 on Tues., Nov. 6 & 13. Wheelchair accessible. All women are welcome to participate in creating this feminist action which will draw together the many things not done in our name, including violence against women, Third World intervention, and racism. For more info., call: Karen Schweitzer (Montague) at 367-2649 or Barbara Kellum (Northampton) at 584-2853.

The Crossing Press: Publishers of books, calendars and postcards. 1985 Crossing Press Calendars now available. Wall size: "Heroines" featuring, among others, Coretta Scott King and Helen Caldicott, and "The Strength of Women" with pictures celebrating the diversity and strength of women. Also available are the smaller size calendars: The Women Writers Calendar and Singing the Blues. To order, write to The Crossing Press, P.O. Box 640, Main St., Trumansburg, NY 14886.

The Equity Institute of Amherst has an internship position open. College credit is available. We also welcome community volunteers. Call 256-6902 for further information.

The fifth annual Women and Business Conference is being held on Saturday, November 3, at Holyoke Community College. The day-long event features 22 workshops on such topics as business planning, financial statements, communications styles, public relations, starting a consulting business, balancing family and work, computer software, motivating employees, time management and many more. Cost of the conference is \$45, which includes registration, coffee and pastry, two workshops, luncheon and a post-conference wine and cheese reception. For more information or to place your name on the Women and Business Conference mailing list, call Luahn Schofield at 545-0312.

MASKS, MYTHS and MARMALADE - a conference to explore the creative process in women - will take place on the West Virginia University campus in Morgantown, WV on Nov. 7-10. Offering expressions of women's creativity in the visual arts, theatre, dance, music, film, literature, folk arts and the home arts, the conference aims to stimulate and encourage creativity among women of all ages and experiences. A registration fee of \$20 will cover participation in all conference events. For a copy of the program or additional info. contact Carrie Koeturius, WVU Conference Center, 67 Towers, Morgantown, WV 26506 or call (304) 933-4892.

National Survey: Who are the "old" women in the lesbian community? What are the life experiences, strengths and the needs of a group of lesbians 60 plus? Lesbians over 60 are needed to answer an anonymous questionnaire. If you qualify, or know someone who does, please drop a note to: Dr. Monika Kehoe and/or Sherry Godgerg, Ceres, Psych. Building, Room 502, San Francisco, CA 94132.

The 3rd National Women in Print Conference will take place May 29-June 1, 1985 in San Francisco. The conference is open to all feminist women now working in the print trades, including editors, publishers, printers, librarians, booksellers, reviewers, agents, women in marketing and distribution and self-publishers. Any ideas you can contribute (What workshops are you interested in attending? Facilitating? Special needs for childcare, etc.) Donations will be gratefully accepted. Please mail all correspondence to: Women in Print, P.O. Box 3184, Oakland, CA 94609

Unlearning Racism workshop to be held on Tuesday evenings 7 - 9:30 beginning October 30. People are welcome to join up to the second class (Nov. 6). Contact Joan Lester at the Equity Institute in Amherst at 256-6902 for more info.

Lesbians Choosing Motherhood: A Legal, Medical, Social, and Economic Look at Parenthood Through Donor Insemination. A conference for parents, prospective parents, and practitioners to share information and resources. Saturday, Nov 17, 1984. 9 am - 4:30 pm, \$10 - \$60 sliding scale registration. To be held at 566 LaGuardia Place, New York University at Leob Student Center. For information, call 212-944-9488. Registration deadline is Nov 12.

Women Outdoors: Autumn Plum Island Trip. On Nov 3 we will leave Northampton at 6 am for a day of birding, hiking & exploring at Parker River Wildlife Reserve. Wear warm clothes, bring binoculars, hot drinks and lunch. Limit 12. Call for reservations at 586-9553.

The Displaced Homemaker Program of Hampshire County serves separated, divorced or widowed women over 35 who need to enter the labor market. Services provided include individual career counseling sessions and workshops in topics such as confidence building, interest and skills assessment, resume writing and interviewing. There is a very small fee for participation in the program. For additional information, call 584-9111.

LEZ PRESS: a new women's publishing house formed in Portland, OR, by two lesbians is actively seeking submissions. LEZ PRESS will publish quality work of interest to lesbians, as well as feminist and gay-oriented material, which because of its nature is not generally considered by major publishing houses. Short stories, novels, nonfictions and all suitable for printed publication is accepted. No poetry, please. Submit double-spaced, typed manuscripts. Submissions will be returned only if accompanied by a SASE. LEZ PRESS, P.O. Box 4387, Portland, OR 97208.

Democrats Open Headquarters.- Northampton's Democratic Party headquarters were opened Thurs, Oct 11, in the Rahar's bldg. on Old South Street. The Democratic headquarters will be open from 9 am to 9 pm Mondays through Thursdays, 9 am to 5 pm Fridays and Saturdays and 1 pm to 9 pm on Sundays.

The Role of Older Women in Family Health Care: A day-long conference for health care professionals will be held Nov 2 at UMass Campus Center. Speakers include Rep. Silvio Conte, Chancellor Joseph Duffey and others. Call UMass Division of Continuing Education for info. and/or registration.

The Smith College Theatre Dept. has scheduled 3 performances of MUSICAL CHAIRS by Barry Berg, Ken Donnelly and Tom Savage, and directed by Karen Jacobsen, with music and lyrics by Tom Savage, at 8:00 p.m. on Nov. 1, 2 & 3 in Hallie Flanagan Studio Theatre, Smith College. For further information, call 584-2700, ext. 3222.

First National Lesbian Health Care Survey: to begin to understand and identify our special health care needs. Surveys available in the Resource Room at the Everywoman's Center, Wilder Hall on UMass campus. All surveys need to be returned by Nov. 30.

TRIVIA, the feminist literary journal based in N. Amherst, needs help with proof-reading, copy-editing, lay-out and paste-up. Even if you have none of these skills, we can use assistance with bulk mailings and office work. If interested, please write to TRIVIA, P.O. Box 606, N. Amherst, MA 01059, or call 367-2254.

Calypso Bovealis: Poetry and Fiction Reading. Featuring: Gail Thomas, Leslea Newman, Aya, Janet Aalfs and Pat Crutchfield. Sunday, Nov. 18 from 2 - 4pm at the Beyond Words Bookstore Conference Room in Thornes Marketplace, N'ton. All women welcome, \$1.00 donation.

Letting Go: a group is forming for people to come to terms with ending of a relationship, while strengthening a positive self image as a single person. Contact Cynthia Hardegen, MSW, LICSW by calling 413-562-2626.

Necessities/Necesidades es una organizacion por y para mujeres. Lo que ofrecemos: linea telefonica de 24 horas, refugio de emergencia, hogares seguros de emergencia, abogacia legal y de welfare, grupo de apoyo mutuo, y consejeria de apoyo mutuo. Linea telefonica de 24 horas llame: 586-5066.

Necessities/Necessidades is an organization by and for women. What we offer: 24 hour hotline, emergency shelter, emergency safehomes, legal and welfare advocacy, support group and peer-support counseling. Hotline call: 586-5066.

The Family in Crisis: Problems and Solutions. On Nov 7 a presentation at Cooley Dickinson Hospital in Northampton, Conference Room A. Fee, no registration required. For more information, or any questions, call 584-4090, ext 2393.

ISO's Bisexual Support Group will meet on Thursday Nov 8 at 7:30pm. For directions, call the VWV at 413-545-2436, leaving your name, number, and best time for a return call. Or send your SASE to ISO, c/o VWV, c/o Everywoman's Center, Wilder Hall-UMass, Amherst 01003 if you prefer to be reached by mail. We are an informal group of women who do not feel we belong in a collegiate bisexual group for any of a number of reasons. We are not a clinically oriented "therapy group." Our group goals are still evolving, and we are open to new members.

Venceremos Brigade celebrates its 15th Anniversary with a Tertulia/Coffee House on November 9 at 7:30 pm at the New Africa House (Yvonne's Place) on UMass campus. Music, Latin American folklore dancing, storytelling, and reading of women's poetry. \$2.50 donation at the door, refreshments, and recorded music to end the night with dancing. Join us!

The Family Planning Council of Western Massachusetts is now selling 1985 Woman's Health Calendars. They are available through FPCWM for \$6.00 each. Call 586-2016 or stop by their office at 16 Center St., Northampton for more information.

Everywoman's Center

The Women's Admissions and General Educational Support (WAGES) Program at Everywoman's Center is offering a Support Group for Undergraduate Re-Entry Women beginning very soon. In addition, a Support Group for Graduate Women will begin on Sun., Nov 4 and will meet weekly from 7-9 pm. For more information or to register, please contact the WAGES Program, or EWC at 545-0883.

The Women's Admissions and General Educational Support (WAGES) Program at Everywoman's Center has a new component called Graduate WAGES. This program addresses the specific needs of graduate women through support groups, workshops, speakers, social events, resources and advocacy. Support groups are now forming. As part of its programming, Graduate WAGES will be sponsoring a series of Brown-bag lunches, which will run until December 12, 1984. The informal lunches will be held every Wednesday from noon until 2 p.m. in the Campus Center room 805-809. For more information about any Graduate WAGES program, contact Diane Goodman at EWC by calling 545-0883.

NOVEMBER

CALENDAR



NOV 1

"Elizabeth Cady Stanton And Susan B. Anthony: A Photographic Iconography" exhibit on display at the Special Collections and Rare Books Reading Room, Tower Library, 25th Floor, UMass. Open M-F 8:30-12:00 am, 1:00-5:00 pm now through November 2.

• NOV 1-3

Moliere's "The School for Wives" will be presented at Smith College in Theatre 14 at 8:00 pm by Smith College Theatre Dept. Admission is \$4.00. Student and Senior: \$2.00. For reservations, call 584-3023.

MUSICAL CHAIRS, a musical comedy by Barry Berg, Ken Donnelly & Tom Savage will be presented Nov 1, 2 & 3 at 8:00 in Hallie Flanagan Studio Theatre, Smith College. For further information, call 584-2700, ext. 3222.

NOV 2

"The Role of Older Women In Family Health Care", a day-long conference featuring First Congressional District Representative Silvio Conte. Campus Center, UMass. \$42 registration fee. Contact Erika Neumann at 545-0312 for further information.

NOV 3

The fifth annual Women and Business Conference is being held at Holyoke Community College. Registration fee is \$45. For further information, call Luahn Schofield at 545-0312 and see announcements.

Women Outdoors: Autumn Plum Island Trip. Leave Northampton at 6 am for a day of birding, hiking and exploring at Parker River Wildlife Reserve. Call 586-9553 for reservations and see announcements for further information.

Benefit Concert for Not In Our Name at 8pm in Herter Hall. Ruth Pelham and Catherine D'Amato. Sliding scale: \$5 - \$10, accessible, call for childcare or information at 584-7455 or 586-8910.

• NOV 4

Judy Polan in Concert. Leverett Craftsmen & Artists. Ninth Annual Concert, in celebration of the release of her first album. 2:00 pm. \$2.00 admission.

Women Outdoors: Potluck-Planning Meeting. 6:30 pm at the Everywoman's Center, Wilder Hall, UMass. Bring your own utensils. Also, there is no stove.

• NOV 5

Working Women's Program: Career Development Skills Group. Meets Mondays for four weeks. Call Everywoman's Center at 545-0883 for more information.

• NOV 6

VOTE IN THE NATIONAL ELECTION!!

Unlearning Racism Workshop. 7-9:30 pm. Contact Joan Lester at 256-6902 and see announcements for more information.

Open meeting to discuss the planned "Not In Our Name" national women's resistance action in New York on Nov. 18 & 19. Meetings Tuesday Nov. 6, and Tuesday Nov. 13. Hillier Hall, Rm. 16, Smith College from 7:15-9:30 pm. For more information, call 367-2649 or 584-2853.

• NOV 7

The Family In Crisis: Problems and Solutions. A presentation to be held at Cooley Dickinson Hospital in Northampton, Conference Room A. Fee, no registration required. Call 584-4090, ext. 2393 with any questions.

Graduate WAGES Brown Bag Lunch today, and successive Wednesdays through 12/12, in Campus Center Room 805-809, UMass. For more information, contact Diane Goodman at EWC by calling 545-0883 and see announcements.

• NOV 7-11

MASKS, MYTHS and MARMALADE conference is being held on the West Virginia University campus at Morgantown, WV. For a copy of the program, or additional info., contact Carrie Koeturius, 67 Tower Morgantown, WV 26506 or call 304-293-4892. Also see announcements.

• NOV 10

Womanspirit Works: Learning Through the Body, a day-long workshop. \$35.00. Call 256-6159 or 367-9520 to register.

• NOV 10 & 11

Non-violence Training for Not In Our Name. Call 586-8910 for more information.

• NOV 11

Panel Discussion: Women and Resistance, at 7:30pm in First Congregational Church in Amherst. Women on panel will share diverse histories of personal resistance followed by audience participation.

• NOV 12

Deadline for registration for Lesbians Choosing Motherhood: A Legal, Medical, Social & Economic Look at Parenthood Through Donor Insemination. See Nov 17 Calendar and announcements.

Deadline for contacting the Venceremos Brigade to participate in the contingent. See announcements for more information.

• NOV 14

Sexual Harassment in Postsecondary Education: a one-day conference to be held at UMass, Boston. Call 617-929-7075 for more info.

• NOV 16

Sexual Harassment in Postsecondary Education: a one-day conference to be held at Clark University in Worcester. Call 617-793-7183 for more information.

• NOV 17

Lesbians Choosing Motherhood: A Legal, Medical, Social & Economic Look at Parenthood Through Donor Insemination. 9 am - 4:30 pm. \$10-\$60 sliding scale. To be held at 566 LaGuardia Place, New York University at Loeb Student Center. For information, call 212-944-9488 and see announcements.

New World Theatre presents "Life in the Fast Lane" at 8 pm in Bowker Auditorium on UMass Campus.

Women's Dance in NYC! 9 pm - 1 am at the Lesbian and Gay Community Services Center, 208 West 13th St. (West of 7th Ave.) \$10 per person includes 2 drinks. Send a SASE and your check payable to Lambda Legal Defense and Education Fund to: Nancy Peters, LLDEF, Room 510, 132 West 43 St., New York, NY 10036. For last minute tickets, call 212-944-9488.

• NOV 18 & 19

Not In Our Name action in NYC. See LETTERS section of this paper for more information.

• NOV 20

Judy Polan in concert at the Iron Horse, Northampton. 8:30 pm. Donation.

• NOV 20 & 21

Womonyre Books is having a Sixth Anniversary Celebration! Buy any book and get the second one half off (higher price prevails). Refreshments served. 22 Center St., Northampton.

• NOV 24

Judy Polan in concert at the Stained Glass Coffeehouse, Federated Church, Chicopee, MA. 8:00 pm. Donation.

• NOV 29 & 30

New World Theatre presents "Short Eyes" at 8 pm in the Hampden Theatre on UMass Campus.

• NOV 30

Deadline for returning First National Lesbian Health Care Survey. See announcements for more information.

Looking Forward to December

• DEC 1

Womanspirit Works: Depression & Transformation, a day-long workshop. \$35.00. Call 256-6159 or 367-9520 to register.

New World Theatre presents "SHORT EYES" on Dec. 1, 6, 7 and 8 at 8:00 pm in the Hampden Theatre on UMass Campus.

• DEC 4

Getting Man Off Your Eyeball: Feminist Realism in Modern Fiction, by Lise Weil. Part of the Feminist Lecture Series, a benefit for TRIVIA. 7:30 pm, Neilson Library Browsing Room, Smith College. Donation: \$3.

• DEC 5

Suicide: Recognizing the Risk and What You Can Do To Help. A presentation to be held at Cooley Dickinson Hospital Conference Room A, 6:30 - 7:30 pm. Fee, no registration required. Call 584-4090, ext. 2393 with any questions.

CLASSIFIED

CLASS AND MONEY Yes, these issues can be worked through! Empower yourself with shortterm counseling on these or other social issues. Experienced, supportive counselor. Dr. Joan Lester, Equity Institute, Amherst, 256-6902.

HOUSEMATE WANTED: immediately for a womyn's vegetarian communal household in Northampton. \$150+ util. Ring Ilona or Fiona on 584-8149.

DREAMS ABOUT OUR MOTHERS: a one-day workshop for lesbians. Structured, supportive space to explore in depth a significant dream about your relationship with your mother. Sat., Nov. 17. \$30-\$45, sliding. Wheelchair accessible. Call Annie at 586-3281.

SHAKLEE PRODUCTS: Organic products ranging from vitamins, cosmetics, women's and men's toiletries to concentrated household cleaning supplies, laundry and dishwasher soap. Call 253-2412 after 6pm and leave name, phone #, and best time to call.

FOR SALE: Four unused rolls of Quadritek RP Paper. 104 mm X 45 m (4.09 in X 148 ft), for use with Itek Phototypesetting Equipment. Four rolls for \$120, including misc. odds and ends. Call the Valley Women's Voice at 545-2436 and leave your name, number and info.

LIVE-IN LESBIAN SAINT: personal care for two disabled lesbian radical feminist therapists. Free room, Catskill Mountain womyn's land, \$210 per week stipend. Needed: a sense of humor, good driving skills, a strong back, a sense of responsibility, and patience. Non-smoker preferred. (914) 794-6121.

Your outside painting job didn't get started/finished? You want help with those holes in the ceiling/wall? Schedule your exterior/interior job now before the job calendar is filled. Have experience, equipment, insurance, references. Will travel. Call PAINTING, Etcetera at 413-549-7532. Joan Wilce, contractor.